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China.

EXTRACTS FROM THE JOURNAL OF MR. ABEEL.

MR. Abeel's arrival and first labors at Amoy are given in a letter from Mr. Williams, p. 460. In the following extracts from his journal, which he commenced after leaving Macao, the reader will find the details of his reception, first labors, and encouragements. In company with Rev. Mr. Boone he left Macao on the 2d of February, 1842, for Hong Kong, where they expected to take a packet-ship for Amoy.

Hong Kong—Prophetic Dreams—Effects of Opium.

Notwithstanding the unfavorable site of the place, Hong Kong is in the progress of the most rapid improvement. Dwellings, ware-houses, roads, bridges, wharves, and rows of native mat-shops, have appeared as by magic. All seem inspired with the fullest confidence that it is destined soon to become a most flourishing commercial mart. Several missionaries are making arrangements to remove hither. The French catholics with characteristic energy have already procured lands and determined on erecting spacious buildings. As far as we can learn they have felt themselves nearly as uncomfortable at Macao as ourselves, owing to the national jealousies and animosities which so greatly disturb the peace of these children of the (so-called) only true and united church.

At Hong Kong they were detained from Thursday, the 3d of February, until the following Monday.

On Sunday, the 13th, we came to anchor in the opium fleet near Namoh. The Chinese boats which we had seen

passing to and fro nearly every day, became exceedingly numerous as we approached this anchorage. The large towns in the vicinity lay the seas under a heavy tribute. Namoh is an island near the coast having three or four good sized towns in its bays and valleys. Separated a short distance from it is a small island, which, from the appearance of some of its rocks, has been designated Brig island. This is one of the important opium stations, where several English vessels are constantly moored, to which native boats come off from all quarters to purchase the drug. The English captains have taken possession of Brig island and resort to it daily for exercise and amusement. They have constructed a good bridle-road around it and purchased Chinese ponies. As far as they consider it safe, they have explored the adjacent bays and inlets, and represent the coast as studded with towns and villages, containing a crowded population.

My teacher, who is with me, spent three years of his life at Namoh, and appears well acquainted with every object of interest in the vicinity. He pointed out a very high hill, on the main land, on the summit of which dreams are believed to be prophetic! The consequence is that men of all ages, classes, and pursuits resort to the place and spend a night to obtain information about the things which most deeply interest them. He passed a night there himself, but found it so cold that he could not sleep. There is only a small temple in the place, and the accommodations it affords are entirely insufficient to shelter the number of anxious inquirers into their earthly destiny. Would that men were as eager to learn what is to become of their souls in the eternal world! We

were kindly entertained by the captains of the opium ships. One of them had the frankness to relate several instances in which he had known death to result both from the use of the drug and its discontinuance. This was a most unexpected reply to a question from one who evidently wished us to hear the testimony of such a competent witness in favor of its being a harmless luxury.

Anchorage of Amoy—Reception by British Officers.

On Thursday, the 24th, we entered one of the passages leading to Amoy and ran up to the anchorage in a very short time. The entrance from the sea is between islands, ten or twelve of which stretch irregularly across between the northern and southern points of the main land which bound this inlet. The water is quite sufficient for any ships at any tide. Its rise is eighteen or twenty feet. Amoy is situated about six miles from the entrance. The town of Amoy is almost hid, as you approach it, by the intervention of Kolongsoo, around which the foreign ships are anchored, and which is at present occupied by the English troops. Here we landed about eleven, A. M. Our letter to major Cowper and Mr. Boone's acquaintance with Mrs. Cowper were sufficient guaranties to a favorable reception. Our expectations were fully equalled, and I may add here that from them and all the officers of the station we have uniformly received the kindest attention. Major C. took us to the two largest villages on the island, and showed us a number of houses, from which he allowed us to make a choice. The best of them had been stripped of the doors and windows. All the wood-work that could be abstracted has been carried away, and the brick floors have been torn up in search of buried wealth. It is difficult to say who has committed the greatest depredations, the soldiers and camp-followers in search of fire-wood, or the Chinese thieves. Between them they have turned a large proportion of the buildings into ruins. Even the temples have been molested, and the idols of one of them lie in pieces on the floor. In the evening we called on captain Smith, the senior naval officer of the place, to consult with him about the selection of a house.

We made choice of a house within the sentry-lines, which required the least repairs, and is farthest removed from the most noisy part of the barracks. The house consists of a centre room of tolera-

ble dimensions, with a narrow chamber on each side running to the same depth. There is a small, independent, projecting building on each side of the door as you enter the house, and several rooms for servants in a long narrow structure on one side of the dwelling. This is one of the most common plans of building in China for men of some property. On Saturday morning we took possession, and succeeded before night in getting the brick floors relaid and the front door finished. We passed a quiet Sabbath, thankful for the goodness and mercy which had followed us in our passage and brought us to such a pleasant habitation. Having neither cook nor cooking utensils, we sent over to Amoy and had our food prepared at the eating houses there. We were rather surprised to find that all kinds of meats could be bought at Amoy and prepared in any way at these houses. As Chinese dwellings contain very few windows, and these few are so constructed as scarcely to admit light, from the fear of admitting thieves, we were obliged to have several cut into the walls before we could see to read or write when the door was shut. Taking every advantage of us, our workmen kept us many days in noise and dirt; and I am sorry to add, cheated us as far as they could with our knowledge of the language. A few cheap articles of furniture were soon purchased, and we commenced, in a more uninterrupted way, our missionary duties.

28. A small portion of this day and of Friday last were spent in interpreting for the commandant. The object was a benevolent one, to get the people back to the cultivation of their lands. We have reason to fear that many evils have resulted to the Chinese from a total ignorance of their language. No one here is able to understand a sentence; of course they are obliged to have recourse to the uncertain expedient of judging of character by the countenance, and of guessing at almost every thing else. Those in authority are desirous to remedy the evil consequence of this state of things and have requested us to lend our aid.

Intercourse with Chinese—Kolongsoo—Application for Books.

March 5. To-day a number of the old respectable men, the heads of villages and neighborhoods, came to give in the names of those persons for whose good behavior they stand security. This is the Chinese plan of keeping order and

seems admirably adapted to prevent imposition under present circumstances. It afforded an opportunity of preaching the gospel to an influential class, and they listened with much attention. Books were also distributed to them, which several of them sat down to examine on the spot.

6. Sabbath. Four Chinese, who had never bowed the knee to the true God, or heard of his wonderful love to guilty men, were present at our worship.

8. Had an interesting conversation this morning with two intelligent men, to one of whom I had given the New Testament before. He had read part of it with understanding and gave the other a very clear account of the birth of our Savior and the circumstances of his early life. They both appeared to drink in the truth; but were surprised at what confounds all their countrymen, when they first hear it, that God can be worshipped without incense, or offerings, or any expenditure of money. They soon, however, perceive the propriety of the devotion which an omniscient and holy God requires—the devotion of the heart. We were received as benefactors at one of the villages by those whom we had assisted to recover their houses and lands. The majority, however, are afraid to bring back their families while the present state of things continues.

10. The island of Kolongsoo cannot be far from a mile and a half in length and half that breadth. Its surface is most irregular, rising into several strange shaped hills and sinking into as many quiet valleys. It is almost impossible to have a greater variety of changes and prospects in the same space. It could be made a beautiful spot by adding trees to its naked hills and giving to its romantic valleys a greater number of these ornaments of nature. When the English took possession there were many trees scattered over the hills, which the Chinese have stealthily cut down and carried away. Several men were shot by the soldiers in the attempt. A number of very large fig-trees are still left, one of which throws its grateful shadow over the house in which we live. There are five or six villages on the island, which, as near as we can judge from inquiry and observation, contained formerly about 5,000 inhabitants. One or two of these were evidently inhabited by men of the higher and wealthier classes of society. Several of their houses are now occupied by the officers and soldiers, and fine specimens of Chinese taste they are. The island and town of Amoy is sepa-

rated from Kolongsoo but little more than half a mile. The place is by no means as imposing in appearance as I had anticipated. It is, however, very compactly built, and contains a large population. The junks of all classes are very numerous. It carries on an extensive trade with Siam, Singapore, Formosa, and different parts of the empire. At present every thing is in disorder. The municipal authorities have fled. The trade is in a great measure suspended. Multitudes have left the place. The most daring and rapacious robbers abound. They even have recourse to stealing men and women, and submitting them to torture until a sufficient ransom is obtained. The very boats are robbed in the day-time, as they come over to the market on this island to trade. Some check has been put to these intolerable evils by one of the ships of war anchoring between this place and Amoy. Foreign guns are the dread of those who often successfully resist their own.

According to Chinese authority the island of Amoy is nearly ten miles in length and of irregular breadth. It contains a number of large villages. The hills are Chinese in character, bare and rocky. In all these places, and in many others in the surrounding regions, we hope to scatter the good seed, when the troubles and dangers of war have passed, and missionaries are allowed to live in peace in the country.

12. Every day we have applications for christian books. We are careful in their distribution, giving to those who can read, and refusing others, except in those cases where they have been very importunate and promised to have them read by their friends. The market held every morning, a few steps from our door gathers a number of people together, and gives the opportunity of speaking at times to advantage. We are often occupied in listening to their complaints, translating their petitions, and preventing the impositions which some of the soldiers are disposed to practise upon them. They say our coming has been of great service to them. This we believe, although they are so deceitful and fraudulent themselves, that we dare not trust them. They tell us such falsehoods at times, that we are tempted to turn a deaf ear to all their complaints. This, however, would not exemplify that forbearance and benevolence which we came to teach them.

19. The weather for some days has been dull and rainy, and our work without has been rather interrupted. A new

annoyance we have found in the traces of thieves about the dwelling. One of them was found concealed beneath a heap of shavings in an outer building.

Public Religious Worship—Visit to Amoy—Chinese Petition.

23. This evening we opened our house for religious service in behalf of the soldiers. One of the sergeants appears pious, and induced several of his company to attend with him. There is probably not a regiment in which there are not some pious officers and men. This one is principally composed of Irish catholics and the proportion of good men is less than ordinary.

25. The steamer *Sesostria* arrived to-day from Chinhaï, bringing a few invalid and ill-behaved soldiers, and taking away nearly half our effective force. The general sent for them to assist in attacking Chapo and Hanchau fu. The Chinese appear more determined than before to resist the English; but their growing courage unprotected by the requisite skill only exposes the greater numbers to destruction. At Ningpo, where they attacked the English, and where five or six hundred were killed, each soldier had about five dollars in his pocket and a lump of opium. Thus was their courage screwed up by extra stimulants to this daring but fatal attempt.

31. To-day we made our first visit to Amoy. The old impression was revived "multitudes, multitudes." We passed up nearly half a mile through the junks before landing. We were struck by the encroachment of the houses upon the sea. Economy of room is the predominant feature. We passed through parts of a few streets before reaching the house of our conductor. They appeared like those in Canton, narrow, damp, and lined with shops. On the landing a crowd began to assemble, which increased until we entered the house. Our friend led us to a shabby-looking establishment, but prepared a sumptuous dinner for us. The dishes were numerous and palatable; but the incongruous mixtures severely taxed our powers of digestion. It was a gratification to meet a number of respectable persons here, who had been attracted by curiosity, and to whom we had the privilege to make known the unity of the Godhead and the greatness of his love to all nations of men. When we returned we were escorted by a greater crowd than before. They appeared to be attracted by mere curiosity and showed no disposition to

molest us. This we trust is the first of many visits to this place. What a plentiful harvest. May all the remaining hedges soon be thrown down, and many reapers be permitted to enter.

April 10. This morning my fellow-laborer left me for Macao. A passage was offered him; and as it is just the time that he proposed returning, it was gladly accepted. He hopes soon to return with Mrs. Boone and children, if permitted, to take up his permanent abode here or at Amoy. At the request of major Cowper, I commenced an English service for the protestant troops. A house has been fitted up for the purpose. This with two other meetings, one for the Chinese, and the other for the more serious soldiers, keeps me engaged on this precious day.

11. A Chinese came from Tang-wa this morning and reported that the Chinese were preparing to attack Kolong-soo.

17. Sabbath. I took means during the week to engage an audience for to-day and succeeded in bringing together eighteen. Several came too late, among whom were three very prepossessing young men, who exhibited a degree of intelligence and of refinement of manners which showed that they had been accustomed to most polished society. Two of them had called before, with whom I had a long conversation, explaining to them the important doctrines of Christianity. They took books with them, which they appear to have read with care. They had formerly resided here, but had been driven away with great detriment to themselves, when the English took possession of the island. Oh for a few converts and native helpers of this class! Another man came to-day confirming the report of an intended attack. He too is quite incapable of giving the most desirable fact to be known, the time of the attack. He added, however, that they had heard of the repulse and slaughter of the Chinese at Ningpo and might be deterred by this event. While I am writing there is evidently another engagement at Amoy between the robbers and the citizens. I have never heard such sharp and continued firing among them before.

23. Among the visitors of the past week, was a young man of talents and address, who came to get me to intercede with the commanding officer to allow the civil mandarins to return and resume their functions at Amoy. I represented the case to captain Smith, who replied that nothing would be done to prevent them from re-establishing the govern-

ment, so long as they offered no interference with Kolongsoo. Instead of satisfying the young man with this reply, he very modestly added another request, and no doubt the one he intended from the first, whether the English would not have the kindness to withdraw their forces altogether from the place, and retire to any of the other positions which they held in the empire. The elegance of his language and the aptness of the quotations with which he attempted to show the reasonableness of his request, proved that the matter had been intrusted to an able advocate. He, too, what an accession he would make to our number if his heart was actuated by the love of Christ!

24. Sabbath. To-day we were one or two short of the congregation of last Sunday. Two interesting old men have been several times to the house and appear disposed to become constant attendants upon our Sabbath service. The others whom we hoped to have got in, we find do not live on the island. One man, who has come from the first, brought with him several money changers, with strings of copper cash upon their shoulders. Our subject was "The prodigal son." I told them that this character represented all idolatrous nations; that in early times all knew the true God; but, that not liking the restraint of his paternal government, they had cast off allegiance and set up idols in his stead.

Falsehood and Dishonesty—Preaching.

30. I have lately had some sad specimens of the falsehood and dishonesty of those in whom I reposed comparatively the most confidence. Soon after our arrival, a man made his appearance, who professed to be a near relative and guardian of the owners of the house in which we live. A little boy was presented by him as the joint proprietor with his mother, the father and husband having been lost at sea. He said that the family were now in very straitened circumstances, having not only lost their house, but about 1,400 dollars which had been taken by robbers from under the floor, where they had concealed it. We took pains to inquire into the truth of his story, and were led to believe it. Mr. Boone and myself thought it right to allow a small rent for the house, and accordingly gave the man a few dollars to be repeated monthly. The next month he made his appearance, but our boy who had always appeared to us peculiarly frank and honest for a heathen, sug-

gested the propriety of inquiring whether the money was ever given to those for whom it was professedly received. He said he knew the parties and would go himself to the owners of the house. He returned with the information that the man who had received the money, though a relation, had deceived me and defrauded the woman. A lad was then sent by the family, whom our boy and others present recognized, and the money was given to him. A day or two afterwards the cook came privately and whispered to me that our *honest* boy had actually made the lad give him one half of the money for his disinterestedness in preventing it from falling into improper hands. When the whole truth was developed, it appears that the boy had given this very cook and my teacher a part of the sum to bribe them into silence.

May 1. The congregation to-day was about twelve or fourteen in number. Several promised to come who were not present. The two old men were again with us and one or two others from Amoy who always attend. When they come here, they of course always come into contact with my teacher, whose heartlessness and skepticism, connected with his knowledge of the Scriptures, I greatly fear make him a stumbling block to others. His heart appears peculiarly insensible to spiritual things and bound up in selfishness. May God's creative power form it anew in Christ Jesus. I find many opportunities of scattering the good seed. In the house, by the wayside, in the fields, in the boats there are individuals or groups to be found to whom the gospel can be made known. I have seen the good results of this kind of labor in other fields; but our chief dependence must be in more methodical and repeated instruction, "line upon line, precept upon precept." Upon the whole we are greatly encouraged in this field. We have never been so unfettered in China. It is true the spirit of war does not consort with the gospel of peace, but God is evidently employing the one in this country to prepare a way for the other. Let it be our daily prayer that wars may cease to the ends of the earth and that the victories of the cross may reach the same limits.

Whatever may be the character or the results of the present contest between the British and the Chinese governments, in a political view, it seems scarcely possible that it should not be overruled by divine providence for the furtherance of christian knowledge among the Chinese.

Sandwich Islands.

GENERAL LETTER FROM THE MISSION.

THE following general letter embraces the year ending January 1, 1842. The careful reader will obtain from it an intelligent view of the present condition of this interesting mission.

Providential Changes—Missions no longer an Experiment—Return of Missionaries.

The revolutions of another year, in which we have been permitted to pursue uninterruptedly our wonted duties, have also borne to us the afflictions and trials needed for our good. Grace and prosperity, not unmingled with chastisements, have followed us, and the blessing of our covenant keeping God has been with us to cheer our hearts and prosper our work. With us the missionary enterprise is no longer a problem, constraining us to view it in the light of an experiment, but a fixed and certain truth, demonstrated by positive results, and illuminated by the light of heaven. That evangelical means, employed in accordance with gospel directions to convert the heathen, will produce the expected result, is demonstrated as clearly as any other moral truth. But with the certainty of this moral demonstration, another equally clear is also developed; namely, that the accomplishment of this grand object requires a large expenditure of human life and pecuniary means. Nevertheless the outlay is small, when compared with the great results before us, or when put in contrast with the expenditures of worldly enterprises. The prostration of health, therefore, in some of our number, the withdrawal and return of others from the service, and the inroads of death among us, are no causes of discouragement, or proof of failure. All these changes must go on annually in the missionary service, as well as in every other department of human labor. Nor ought the churches to think it a hardship that they are called upon to sanction the return of enfeebled missionaries to their native land, when laid aside from their work. Such feelings carried out to their legitimate results, would prove disastrous to the missionary cause in no small degree. What end indeed could be attained by compelling your missionaries to remain and die in the field, when enfeebled by disease they occupy the places of others

who might step in and carry on the work, or when by a voyage and visit to their native country they have the prospect of a recovery, and opportunity afforded to do good to the churches? To us all the idea of such a measure is always a dernier resort, and more painful than was the pang of bidding adieu to country and kindred. But we can see no other course which in certain cases can be substituted for a return to our native land. The health of our mission, as a whole, has been as favorable during the past year, as at any previous time; although individuals have been afflicted with sickness, and death has invaded some of our families.

While the papists are making such powerful efforts in this interesting field, and the ranks of the mission are thinning out from death and other causes, will not the churches listen to the appeals of those who are left, and are toiling to gather in the harvest? Who will say that sufficient men and pecuniary means should not be immediately furnished to put this mission in a safe and flourishing condition?

Call for Aid.

This brings us once more to renew our request for additional aid in men and money. We beg leave to refer you to our printed minutes of last year, page 20, as the document to guide you to a knowledge of our wants in this respect. In addition to this we need a physician for the island of Oahu as soon as he can be procured, to take the place of Doct. Judd. And with this increase of laborers, we shall require a corresponding increase of pecuniary aid to carry out the plans of evangelizing these entire islands as soon as possible.

In making this request we have not forgotten the embarrassed state of the finances of the Board, and feel ourselves called upon to exercise a degree of economy and self-denial in our expenditures to mere articles of necessity in our own persons, and in the department of education to confine our pecuniary grants to those objects which are essential to the prosperity of the cause for which we are laboring. We ardently hope, however, that your embarrassments will be speedily removed, and that by the time the men we need shall be found the funds for their support will also flow in.

The circular alluded to below was sent by the Committee to all the missions under the care of the Board, urging upon them a proper attention to the subject of a native ministry,

and every judicious effort for the most speedy accomplishment of the object. The remarks are the results of the observation and experience of those who have long been on heathen ground.

Native Ministry—Necessity for it.

The subject of your circular for raising up a native ministry has been before us and meets with a response in all our hearts. It revives a hope which we have long cherished, as the means of perpetuating the institutions of religion, of which we are now laying the foundations. Had we at this moment fifty well trained and pious men, ready to send forth as ministers of the gospel, there would be ample room for their labors in places more or less remote from our several stations, where missionary posts are impracticable. We have long felt, likewise, that a native ministry must sooner or later take the place of foreign missionaries, and be supported by the people, whenever the means of a foreign support to us shall be withdrawn. That we, as foreign ministers, shall ever be supported by the people of our charge is very problematical. Our civilized habits of living, so essential to our health and comfort, would be too high for their ability to sustain us. It is quite certain that while they remain so poor and are destitute both of the enterprise and means to elevate themselves, this cannot be expected. In regard to raising up a native ministry, our views have been embodied in the following resolutions adopted at the present annual meeting.

This subject has long dwelt in our minds; but it is now urged upon our attention afresh, not only by the destitute and increasingly exposed condition of many large fields on the islands, and the overwhelming amount of labor now devolving upon those of us who are pastors of churches, but by an animated appeal from the Board.

Therefore resolved, That while promising native candidates for the gospel ministry are so few, and those most promising in our churches are imperiously needed on their respective islands, it is inexpedient at present to attempt any thing in the form of a theological school or seminary for the whole islands; but that it be recommended to the brethren of each island to confer together on this subject, and to enter on the work as individuals, or where practicable, designate one of their number to devote such

a portion of his time as he and they may deem proper to a class in theology, and also to make all such arrangements as may be necessary to carry this suggestion into effect.

As the resolution intimates, the great difficulty in the way of raising up a native ministry is the want of suitable candidates. Of our adult church members we can hardly say there are any who have so put off their former heathenish habits and acquired such an amount of intelligence, prudence, and maturity of christian character, as to justify an attempt to train them to be pastors and teachers for our churches, although they may be made useful helpers. Without an intimate acquaintance with the native character, you can hardly appreciate this remark, and hence you will be likely to indulge too sanguine expectations on this subject. It is to the pious youth about us that we must look for this purpose and put as many of the more promising as we can in a course of training in our schools and seminaries. Of the youth who have already graduated, there are a very few whose character for intelligence and piety stands fair, and who may yet be prepared for the holy office, and we contemplate making some efforts immediately for bringing them forward. But it will be a work of time and patience, and we are not at all sanguine as to the results.

What is most urgently needed is more men and means to sustain and enlarge the operations of our seminary. This institution bears the same relation to a native ministry as do your colleges to the gospel ministry in the United States, and the latter can no more be expected here without vigorously sustaining the former, than there. The seminary was primarily founded with the wants of the church in view, and they have never been lost sight of. Religious instruction has ever been made prominent in the institution, especially on those branches usually considered as preparatory to the study of theology. Thus we hope to lay a good foundation and prepare the way for a course of systematic theology, and leave it to the pastors at their stations, to complete the work and bring forward these young men as their characters and circumstances will justify.

The Churches.

The following table will exhibit their state as to numbers, discipline, etc.

STATIONS.		Whole number admitted to the church.	Admitted last year.	Total deceased.	Deceased last year.	Suspended last year.	Remain suspended.	Excommunicated last year.	Total excommunicated.	Remain excom.	In regular standing.	Total children baptized.	Baptized last year.	Marriages last year.	Average congregation on the Sabbath.
HAWAII	Hilo,	7890	273	833	249	125	450			20	6536	2600	126	102	
	Waimea,	5549	170	457	140						2226	831	36	51	
	Kohala,	975	124	82	8	3	316	3	48	41	866	335	27	57	1500
	Kailua,	1416	501	75	27	73	42	41	43	27	1253	949	300	38	1500
	Kealahakua, Kau,	1705	289	59	11	91	20	47	125	106	1361	614	70	1400	1200
MAUI.	Hana,		72				2	2			192				
	Wailuku,	317	95	11	75	7	5	2	8	8	314	186		53	
	Lahaina,	932	62	59	15	8	7	9	25		123	433	72	82	1200
	Lahainaluna, Kanapali,	653	54	90	10	18	19	9	25	24	558	525	62	96	1500
MOLOKAI,		67	31	3		2	2				82	76	34	13	400
		395	24	28	10	22	29			7	337	225	55	24	750
OAHU.	Kaneohe,	239	59	17	6	1	5	1	8	8	232	99	8	27	500
	Honolulu, 1,	1237	20	117	20	39		6	34	32	1075	545	34	61	2000
	" 2,	1458	184	112	35	53	23	50	138	186	1201	327	75	88	1500
	Ewa,	1209	151	83	20	9	18	22	113	102	875	361	58	49	1000
	Waianae, Waialua,	20	20		5	2	2				174	13	13		600
KAUAI.		675	112	28	10	8	16	25		86	520	472	90	28	500
	Waioli,	111	26	7	2	2	1	2	6	2	122	44	6	27	500
	Lihue,	2	1	1	1			9	11	11	50			12	200
	Koloa, Waimea,	224	57	18	2	7	4	2	21	14	191	125	37	16	700
		288	68	4	4			2	7	6	222	119	17	23	1000
		25362	2593	2080	650	476	961	232	612	682	18510	8904	1050	917	17950

State of Religion—Character of Bartimeus and David Malo.

As to the state of religion in our churches, it does not vary materially from what was reported in our general letter of last year. There has been no general revival such as we enjoyed in former years, though a precious work of grace has been going on during the year in the district of Kona on Hawaii, a particular account of which will doubtless be given you by the brethren in that quarter. Neither has there been any general defection, though a considerable number, as you may see by the foregoing schedule, have erred from the faith and caused our hearts to grieve over the shipwreck of their souls. The majority, we may safely say, afford us comfortable evidence that they are the children of God. This evidence we find in their love of his truth and ordinances; in their desire for christian knowledge, and their readiness to aid in carrying forward benevolent objects. We must confess that when we sit down and sum up all the evidence we have of the mighty and blessed

workings of the Lord's hand in gathering and building up these churches; when we see so many who once wore the filthy rags of heathenism and walked in the darkness of a corrupt superstition, now clothed in garments of light and walking as children of the day, our hearts are cheered. We bless the Lord our God for all his mercies to this people and feel encouraged to commit our cause to his care for the future.

But there are still many gloomy shades over this picture, and when we allow ourselves to dwell upon them, our hearts are often cast down. Even the best classes of our church members are far from what they should be, and even from what we once hoped they would attain to by this time. We must still complain of a great lack of stability, fixedness of purpose in serving the Lord, tenderness of conscience, and, in short, of that maturity of christian character which gives firmness and power to a church, and without which our church members must continue to be but babes in Christ. For want of this maturity of character, many are led away by even trifling tempta-

tions, and but few are qualified to be co-workers with us in making known the gospel to their perishing countrymen; and over the few who are thus employed, it is necessary to keep a constant supervision, lest by some act of imprudence they injure the cause or fall into open sin. These remarks, however, will apply but partially to one or two individuals. Bartimeus, the blind preacher of Maui, is regularly licensed as a preacher, and labors both abundantly and successfully in the wide and destitute regions of that island. David Malo also labors a considerable portion of his time as an evangelist. He is an able and successful preacher. There is another on the island of Oahu, in the district of Waianae, who is entirely devoted to the work of preaching, and is very acceptable to the people of that place. Neither of these men could be safely intrusted with the care of a church, and yet we cannot but place a high esteem upon their labors, and pray the Lord of the harvest to raise up a multitude of such men.

Romanism, Advancing—Renounced.

As in former years, the bulwarks of our Zion have sustained continued assaults from two great master evils. We allude to Romanism and rum, two of the most powerful and formidable confederates that ever came up from the pit. Romanism has unquestionably made some considerable advances during the past year. It has enlarged its borders, strengthened its stakes, and penetrated many districts where it was before unknown. It seems to have made the most progress the past year on the islands of Hawaii and Kauai. In the districts of Kona and Waimea on Hawaii the papists number many converts and boast great things. But the Lord has lifted up a standard against them. From the reports of the brethren in those fields we judge that the cause of the papists is rather retrograde, than otherwise, at present. How many foreign priests there are on Hawaii we have not ascertained; and indeed there is such a great gulf between us and them, that we find it rather difficult any where to ascertain the number of their agents, or the state of their operations. On Kauai the excitement in consequence of the spread of Romanism is considerable. Two priests are there laboring with indefatigable zeal, and we are sorry to say they have a good deal of success, especially in the more remote and unenlightened parts of the

island. On the island of Niihau, where there is a population of about one thousand, it is said a considerable number of the people have joined them. On Oahu they number many followers, and in the districts of Waialua, Waianae, and Koolauloa it is thought that nearly one third of the population have gone after them. In and about Honolulu they seem to have less success than in some other places, though they succeed even here in drawing off a considerable number, chiefly of the floating, ignorant, and degraded population of the place. Their large stone meeting-house, cathedral it may be called, is in a state of forwardness, the stone work nearly completed, and it is said the bishop will soon return with a large reinforcement, a printing-press, etc. We may then expect a new onset. The Lord prepare us for it.

We are happy to inform you that within three months past, during a season of unusual attention to religion in Honolulu, quite a number of the Romish disciples forsook them and now worship with our congregations. Similar instances have occurred in the parishes of Waialua and Koolau. The reasons assigned for forsaking the Romanists are various; some say it is *lapuiale*, i. e. folly; others say they do not learn any thing among the Romanists; they have no books; others get tired of their ceremonies and especially their endless kneeling. Others forsake them just because some one tells them to. We have not mentioned their operations on Maui and Molokai, because they have attempted nothing of consequence on either of these islands as yet. They doubtless will soon. As the man of sin advances, he develops more and more of his real character. He waxes bold and insolent; speaks great swelling words; changes times and laws; desecrates the holy Sabbath by feasts, sports, and secular pursuits; sets himself in array against those in authority, and looks with haughty contempt upon every thing that does not bear the impress of the mother church. But his days are numbered; his bounds are fixed: beyond these he cannot pass.

There are some indirect benefits resulting from the spread of this heresy among us. It has a tendency to humble our hearts before God and make us feel our dependence on him for the prosperity of our cause. Whilst we had no formidable rival in the field, we were in danger of being lifted up with our success, or of relapsing into a state of apathy or

self-complacency. But there has been given unto us a thorn in the flesh, the messenger of Satan to buffet us, lest we be exalted above measure. By the deadly march also of this baneful enemy, we are pressed in spirit to preach the word more abundantly in every place; to ply our presses and furnish the whole population, as far as they can profit by them, with a copy of the Scriptures and other useful books; to devise expedients and zealously execute them for the benefit of the rising generation. Our churches too are being sifted, that the precious and the vile may appear. Thus the Lord is bringing good out of evil and causing the wrath of man to praise him. It is very certain that we should not be so laborious, especially in unfolding the golden treasures of the Bible to the islanders, were we not thus environed by the legions of the prince of darkness. But while it is not wrong to beseech the Lord that this evil may depart from us, as did the apostle, we can contend against it so long as we hear him say, "My grace is sufficient for thee, for my strength is made perfect in weakness."

Temperance Reform at Lahaina and Honolulu.

A new era has dawned upon these islands in regard to temperance. If what has recently occurred should prove to be a true and permanent reformation, it would require the pen of a poet to depict it before your minds in colors sufficiently bright and glowing to do it justice. But such is the unstable nature of all human things, and especially among a people characteristically weak and fickle, that time alone can tell how real and permanent the recent temperance reformation among us will prove to be. You are aware that since the long-to-be-deprecated visit of the *l'Artimise*, the fiery waves of intemperance have been rolling over the islands with increasing violence, and threatening to carry away both church and state over the precipice of ruin.

The class of persons most seriously injured by this evil were the chiefs and those connected with them. Their habits of intoxication were becoming more and more confirmed, and the hope of their rescue was almost extinguished. Some, and they among the highest chiefs, have been at times utterly unfit for business for several days in succession; and indeed some of them were but rarely sober enough to do important business for several months at a time. Of those of

the chiefs who were members of our churches, not one now living remained without censure of some sort or other. It is easy to conceive what a cloud this state of things threw over the prospects of the nation. The hearts of its friends were filled with fears and gloomy forebodings. Its pulse was that of a dying man—dying too, not from an external cause, but an internal disorder seated upon the heart and extending to the brain. The two points where intemperance was doing the greatest mischief were Honolulu and Lahaina, where most of the chiefs and foreigners reside. Of course here were the points at which to commence a reformation. In the month of March two large juvenile societies, in other words "cold water armies," were formed in the two parishes of Honolulu, and embracing together over 1,200 children. They are pledged to abstain from every thing that intoxicates, even tobacco and awa, and fermented liquors. In this movement the children were much interested and continue to be; and since they have not yet acquired confirmed habits of using things that intoxicate, we cannot but hope they may be saved from their deadly effects.

Simultaneous efforts were also made in April, both at Honolulu and Lahaina in behalf of the chiefs, and what is remarkable, were made without concert. With what success you shall hear. Sometime in April the king seems to have had his eyes opened to see the gulf that was yawning before him, and privately took the pledge of entire abstinence from all intoxicating drinks. When this became known, it produced quite a sensation, especially among the king's own favorites. Drunkards stood aghast, not knowing whether to jest or be serious, or what to expect next after the loss of so powerful an ally; while the friends of order began to rejoice and take courage. The king having come to the cold water mark, the way was prepared for a powerful appeal to all the inferior chiefs and persons of influence about them. It was made with success, and on the 26th of April a large temperance meeting was held at Lahaina, at which the king came forward and took the pledge of total abstinence from all intoxicating drinks before a large concourse of people. He accompanied the act with a short and appropriate speech, the substance of which was as follows: "I am one who wish to sign this pledge. Not, however, on account of the address we have just heard, (referring to the address of Mr. Baldwin,) but I thought of it

before, and the evil of drinking rum was clear to me. Here is the reason why I thought it an evil. I am constituted a father to the people and the kingdom, and it belongs to me to regulate all the other chiefs. I have therefore become really ashamed, and I can no longer persist in rum-drinking. This is the reason why I subscribe my name to this pledge."

The premier (Kekauluohi) and all the inferior chiefs, with the exception of two or three, being convened to attend their annual meeting for business, followed the king's example in taking the pledge. Their people also, among whom were some of the stoutest veterans in the cause of Bacchus, came forward with great promptness, and took their stand on the side of cold water.

Two days previous to this a large temperance meeting was held in Honolulu, at which governor Kekaunaoa, and Kouia, a female chief, the wife of Paki, and some hundreds of the common people took the pledge. The occasion was one of interest; it inspired our hearts with the sweet hope that the peaceful days of the excellent Kaahumanu were about to return, and the fires of alcohol to be again extinguished.

National Temperance Society—Laws against the Traffic enforced—National Legislature.

On the 16th of May another temperance meeting was held at Lahaina, at which a national temperance society was formed, of which the king is president, and some of the other chiefs members of the executive committee. After this the king ordered his cellar to be cleared of whatever of the deadly stuff it contained. Seven barrels of rum, brandy, gin, etc. were rolled out and returned to the merchant who had furnished them, and who thought it best on the whole to take them back.

Immediately on the king's abandoning his cups, an order was issued by himself and the premier to enforce the laws with regard to the retail of intoxicating drinks—laws which were good on paper, but had well nigh become a dead letter for want of an executive. This has diminished the amount of spirit retailed very much, though a good deal is yet sold in secret. It was feared that this movement would rouse the wrath of the whole crew of rum-sellers, and even of some public functionaries; but we have as yet heard of but little excitement of any kind on the subject among foreigners,

and most of what we have heard is by way of approval. This is an evidence that, for some cause or other, a considerable change has been effected in the public opinion of this class of our community. A few small and local temperance societies have been formed among foreigners on different islands, but none as yet in Honolulu and Lahaina. Were it not for excluding wine, it would not be difficult, perhaps, to secure the names of a good many residents of respectability; but we feel satisfied that, in the present state of the temperance question, nothing short of totalism will effect a thorough reformation, especially among natives.

We have been thus particular in regard to the chiefs, as they were the class most involved in this evil, and through them calamities untold were threatening the nation. We are happy to say now, the whole aspect of things about them has changed for the better, surprisingly so. The *hulas* (native dance with songs and drums) and other follies, which had pained our hearts for several months, have been suppressed. The king looks and acts like a new man: he is prompt and attentive to business, and seems to take pleasure in it. He has also attended church more frequently since he laid aside his cups than for several years before.

Thus you see that the same invisible Friend, who has so often been our refuge in trouble in former years, has again plucked his hand out of his bosom, and thrust it forth for the deliverance of this nation. Blessed be his name. Oh that we may always have a heart to run to him when dangers threaten. His care and protection are to be prized higher than the smiles of all the kings and governments on the earth.

If this reformation in the king and chiefs is of the Lord, as we cannot but hope that it is, may we not hope it will stand amidst all the assaults of the enemy, and be only a precursor of a much more thorough spiritual reformation in the inner man. But we must confess we are not without fears on this subject; yet there will doubtless be seasons, especially when ships of war and persons of distinction come along, when the king and chiefs will need great firmness of purpose to withstand the temptations that will be thrown in their way; and be not surprised if the next letter that follows this, conveys to you the sad intelligence, that our hopes are blasted, and that those of whom we now entertain so pleasing expectations have gone back to their wallowing in the mire,

May heaven avert such a reverse of things! Will not you and the churches continue to pray for them with increased earnestness, that they may be kept from the snares of their enemies, and be made nursing fathers and nursing mothers indeed to this nation and the church?

The national legislature has just closed its second annual meeting. It continued some weeks, and is said to have been a very orderly and pleasant session. Several important enactments were made, the principal of which relate to the manner of appointing juries and levying duties. The whole subject of their financial concerns has been thoroughly discussed, and such measures taken as that government property may be husbanded and government debts liquidated. This will be a great improvement if properly carried out. The old and wretched common-stock system of the government is to be superseded by regular salaries to government officers. You will be duly informed, no doubt, of the fact of Doct. Judd's having left the mission, and engaged in the service of the chiefs.

Common Schools—School Laws—Need of Teachers.

The table below, though incomplete, will give a general view of the number of schools, teachers, and pupils, in the vicinity and more or less under the superintendence of each station, so far as reported, with the branches usually taught and the number who have made some proficiency in each.

Stations.	Schools.	Teachers.	Pupils.	Readers.	Writers.	Arithmetic.	Geography.
Hilo,	54	100	2658	1479	735	1998	267
Waimea,	21		865	445	265	420	
Kohala,	31	45	882	399	110	315	
Kailua,							
Kealahakua,							
Kau,							
Hana,	33	55	1724				
Wailuku,	39	60	2000	738	350	500	365
Lahaina,	18	40	1120				
Kanapali,	6	6	307	204		104	38
Molokai,	15	19	1070	469	102	285	158
Kaneohe,	8	9	439	160	61	198	83
Honolulu, 1st,	17	17	937	397	26	464	78
" 2d,	5	9	601	248	217	439	178
Ewa and Waianae,	12	18	696				
Waialua,	16	16	546	321	220	387	141
Waiohi,	12	15	439	244	88	204	50
Lihue,	5	7	185	123	28	64	8
Koloa,	6	7	226	104	52	42	13
Waimea,	15	15	530			128	95

The number of common schools in the islands has been about the same the last as the previous year. This number, as reported at the general meeting, is more than three hundred schools, taught by

about five hundred teachers. These schools the last year have been attended by between 18,000 and 19,000 children and youth, about one third of whom are able to read. Many of these are studying arithmetic, geography, and other elementary branches usually taught in common schools.

During the last year, in some of the districts, children have been drawn away from school by the influence of the popish priests. What number of children may have gone to them we have no means of ascertaining accurately. At an examination of their schools on the island of Oahu, some months since, they numbered 700 children. Not all these had been scholars in our schools, though many of them probably had.

On the island of Kauai, the brethren report one or two schools, where by promises and presents from the Roman catholic priests, the children, with three or four exceptions, have been induced to go to the papists.

Under such circumstances we greatly feel the need of more and better qualified native teachers in our common schools. The papists are pressing us hard on every side, and are unwearied in their efforts to draw children and youth away after them. Last year a class of thirty left the seminary, and most of them have been successfully engaged in teaching during the year, but many more are urgently needed in every part of the islands.

At most of the stations where teachers of the Board are located, they have a general superintendence of schools through the district, besides teaching a station school, with particular reference to qualifying annually a class to enter the mission seminary, and also to qualify teachers for common schools.

A law has been enacted by government, the object of which is to promote the interests of common schools in the islands. This law requires parents to send their children to school, makes provision for the erection of school-houses, and provides for the pay of native teachers. These laws have, we think, operated favorably in securing a better attendance of children at the school, and if fulfilled on the part of government, will promote the cause of education on the islands. We find, however, that the same efforts are necessary on the part of missionaries and teachers, to keep the schools in efficient operation, as were before there were any laws on the subject. In many parts of the islands the teachers have hitherto received but a

small part of their stipulated pay. If such should continue to be the case, the effect will be to dishearten the teachers, and induce them to leave their employments.

Boarding Schools at Hilo, Wailuku, and Waialua—School for Chiefs.

The boarding school for boys at Hilo, on the island of Hawaii, has numbered sixty-five scholars the past year. The boys are taken from the different districts on the island, in numbers proportioned to the number of inhabitants in the several districts. Since its commencement it has admitted 142 boys, of whom forty, after a thorough preparatory course, entered the mission seminary. Two have died, a few have been dismissed as unpromising, and sixty-three now remain members of the school, twenty-three of whom are church members. An increasing interest is felt in this school. It has secured the confidence both of parents and children, and is highly approved by those best acquainted with its operations. More applications have been made the past year for admission to the school, than in all previous years since its commencement.

The boarding school for girls, at Hilo, under the care of Mrs. Coan, has now been in operation three and a half years, and an increasing attachment to the school is manifested on the part of the girls. They have made very pleasing progress in their studies. Eight hours in a day are devoted to study and labor. A new school-house has been erected the past year, fifty feet by twenty-five, for the better accommodation of this school, the whole cost of which has been defrayed by the church at Hilo, and by donations from the friends of the school. The health of the scholars, in both the boarding schools at Hilo, has been almost universally good from their commencement. In the girls school no death has occurred, and only one case of serious illness. Out of the 142 connected with the boys' school two have died.

On the removal of Mr. Armstrong from Wailuku to Honolulu, the care of the church and congregation devolved on Mr. Green, who had till that time had the superintendence of the female seminary from its commencement. Owing to the multiplicity of labors devolving on Mr. Green, in consequence of Mr. Armstrong's removal, it was thought best for Mr. Bailey to take charge of the female seminary, which he did at the commencement of the last year. This in-

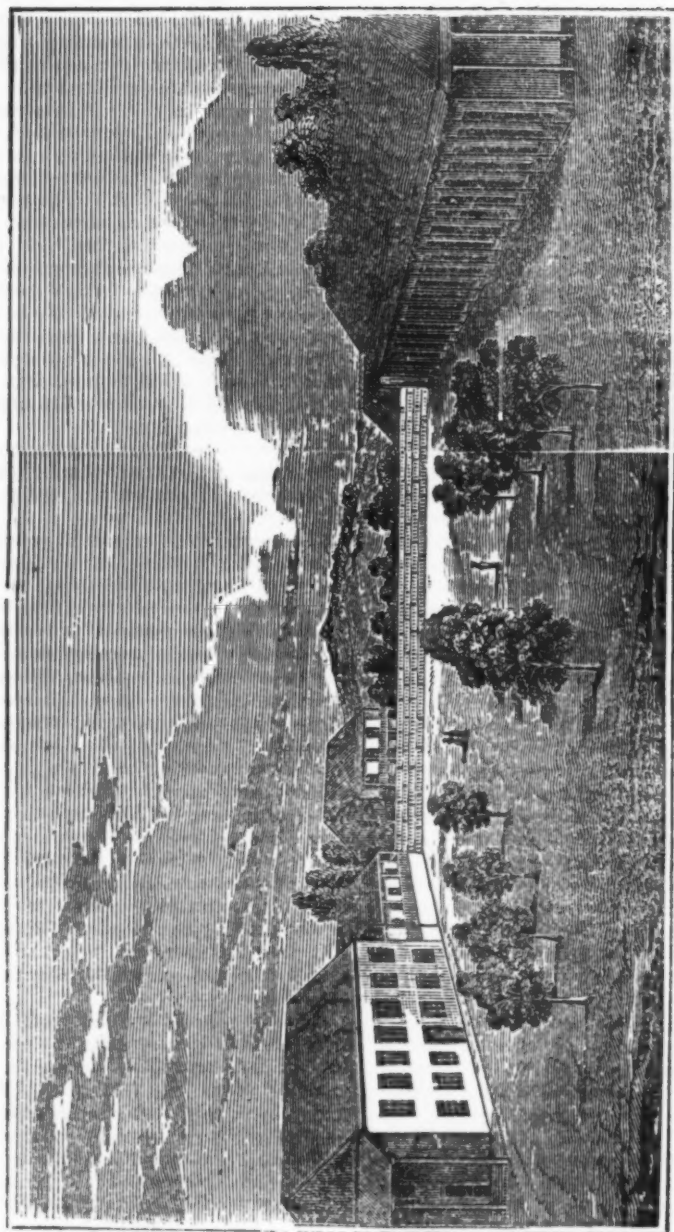
stitution has, almost from the commencement, suffered much from sickness, which, in many cases, has proved fatal. The prospects of the school have at times appeared dark. It has been an object with the teachers to observe the probable causes of so much sickness, and to introduce such changes as would be likely to remove the evil. The grounds inclosing the seminary have been enlarged, to afford more room for exercise; fewer hours have been devoted to study, and more to active labor. The rooms occupied by the scholars have been enlarged, and a new, large, and well-aired room has been occupied for a recitation room, and the scholars required to take systematic exercise daily in the seminary. The sickness has been less the past year, than in some previous years, and we most sincerely hope that the voice of health may be heard throughout this valuable institution.

The present number of scholars in this female seminary is sixty-nine. Eleven new ones have been admitted during the year.

We have hitherto regarded the boarding school for boys, at Waialua, rather as an experiment, being in some respects on a different plan from any other boarding school on the islands. It being designed to be a self-supporting institution, more time is devoted to labor. The boys are taught the use of the hoe, shovel, plough, cart, and other implements of husbandry. So far it has succeeded well, and promises to be useful in cultivating a very important branch of Hawaiian education, viz. industry and economy. Twenty-three boys have been connected with the school the past year. Three hours each day are devoted to study. The studies pursued are much the same as in other boarding schools.

A grant of excellent land has been made by the government, for the use of the school.

You have already been informed of the success which has attended the past efforts of Mr. and Mrs. Cooke, in the boarding school for the young chiefs. We will only add that it has continued the past year in the same prosperous condition. The attachment of the children to their teachers and to the school is unabated, as is also the confidence of the king and chiefs in the school. The children are making considerable progress in the study of the English language. The king and chiefs have, the present year, assumed the entire support of Mr. and Mrs. Cooke. We may add, as a general remark, that the inter-



FEMALE SEMINARY AT WAILUKU, ON MAUI.

Some notices of the seminary are given on the preceding page.

est which the government of the islands take in schools for the instruction of the children and youth of the nation, is almost a matter of surprise to us, and should be the occasion of unfeigned gratitude.

Mission Seminary—Teachers—Pupils sent forth—School for Children of Missionaries.

From the report presented to the general meeting of the mission by the teachers of this institution, we collect the following items, which will give you a view of the present state of the seminary. A class of fifty-six boys was admitted soon after the last general meeting, who, with the fifty-one already in the seminary, made in all 107 scholars the past year. Of these six have been absent most of the year, leaving 101 in the seminary at the present time. The progress of the scholars, in the various branches to which they have attended, has been respectable, and their general conduct good. For a considerable part of the year the interests of the seminary have suffered from the ill health of the instructors.

Mr. Andrews, who had been the principal of the seminary, from its establishment in 1831, having resigned that office, and the health of the other teachers, Mr. Clark, and more especially Mr. Dibble, being so much impaired as greatly to diminish the amount of labor which they could perform, the prosperity and even the existence of the seminary seemed to be threatened. The difficulty of providing suitable instruction was much increased by the fact that no one of the other missionaries could be removed from the field he was then occupying, without endangering important interests there. The following arrangement was decided upon.

It has been with us a serious and difficult question, how we should meet the case. Every station in the islands needs all its present strength, and many parts of our field imperiously call for help. No post ought to be weakened. After mature deliberation on the question, the mission voted to remove Mr. Emerson from Waialua to the seminary at Lahai-luna, to take part in the instruction there. Mr. Emerson has occupied a large and important field, and one that ought not, especially at the present, to be weakened. Yet in view of the exigencies of the school, and its vital importance to the interests of the nation, the mission have felt it duty to strength-

en the seminary, at some sacrifice in another part of the field. We feel that our seminary must be kept in vigorous and efficient operation. We long to see it annually sending out a large class of well disciplined young men, who shall act as efficient helpers in the work of saving the Hawaiian nation.

The following particulars, relating to those who have left the seminary in past years, will give you some idea of the influence this seminary is exerting on the nation. Of those who have been connected with the seminary, there are now living 144. Of these 105 are usefully employed as teachers; thirty-five are officers of government, of whom eight devote a part of their time to teaching; seven are engaged in other useful employments; eleven are doing nothing or worse. Of the above number seventy-three are church members in regular standing; nine are officers of churches; ten are openly immoral; a few are occasionally employed as preachers, though without a regular license. The graduates of the seminary are generally reported as efficient helpers in the missionary work.

The school noticed below, though the first of the kind opened in connection with the missions of the Board, is not altogether an experiment, as a number, designed for a similar purpose, have been established by missions connected with other missionary societies. It is hoped that the children gathered into it may, on the whole, be under a better moral influence, and receive a more thorough instruction, while more of the time of their parents will be saved for other appropriate missionary labors.

At the general meeting of the mission in 1841, measures were adopted for the establishment of a boarding school at Punahou, on the island of Oahu, for the children of missionaries. Teachers were appointed to that station, the sum of \$2,000 appropriated for the erection of buildings, and a board of trustees were appointed, to carry into effect the measures adopted by the mission. During the past year the buildings have been erected, including rooms for the teachers, and a school-room, dining-hall, and rooms for the accommodation of boarding scholars. The appropriation made by the mission was not sufficient to finish the buildings, and nearly \$1,000 have been furnished by private subscription. A grant of \$1,000 has been made by the mission, at this general meeting, to finish some of the rooms, and to meet the

necessary expenses of the school the present year. Mr. Dole, besides taking an important part in the erection of buildings the past year, has taught a school at Honolulu, for the children of the families at that station and a few others. It is intended to commence the school at Punahou as soon as practicable after the general meeting shall close.

LETTER FROM MR. SMITH.

In the following letter, dated Honolulu, June 10th, Mr. Smith describes the religious state of things in his particular field at the commencement of the present year.

Religious Meetings—Interesting Results.

At the close of the fall shipping, some time in December, I commenced a series of protracted meetings, of three days each, to be held in different parts of my field.

The first we held at Moaualua; the second at Kalihi; the third at Kapalama; the fourth at Pauoa; and the fifth and last in the meeting-house here at the station. This last continued six days. The four neighborhood meetings had all been more or less blessed, and the way was well prepared for the meeting of the whole parish. Mr. Armstrong assisted me in this meeting, and I think it was, on the whole, the best protracted meeting that we have ever held at this station. There was not so much animal excitement and noise as during the great awakening of 1838–39, but apparently far more enlightened seriousness and sober conviction for sin as committed against a holy God. The church, as a body, were quite waked up and appeared to feel both for themselves and others. Those who had been expressing desires to join the church of Christ since 1838, appeared to gain new light and views of themselves as sinners against God, and also of the way and plan of salvation through the Mediator. Of this class about 300 have been propounded as candidates, to be received to church fellowship some months hence, providing they shall continue to give satisfactory evidence of repentance and faith in the Lord Jesus Christ.

More than 200 have come forth from their hiding places as the fruits of our protracted meetings and subsequent evening meetings, held in various parts of this village.

Between thirty and forty of my former parishioners, not church members, who had wandered after the beast and false prophet, have returned again to us during and subsequently to the above named meetings. About fifty church members, who were under censure, have been restored again to the fellowship of the church.

It requires great care and labor to look after our large and swelling churches. The people have so recently emerged from heathenism, that many of them are as unstable as water; and like a company of children, are constantly doing something which they ought not. Still they are as wise and consistent, and as liberal, all things considered, as the great majority of professing Christians the world over. The great mass of this people are poor, very poor; and yet their contributions amount to quite a respectable sum in the course of a year. During the past year my congregation have contributed \$80 to pay for our church bell; \$38 to aid in building a stone church at Waialua; \$86 25 to aid in building a stone church at Kaneahe; and \$23 for contingent expenses; amounting in all to \$227 25.

LETTER FROM MR. ARMSTRONG, AT HONOLULU, MARCH 21st, 1842.

Mr. Smith, the writer of the letter which precedes this, has the pastoral charge of the second church at Honolulu; while Mr. Armstrong, the writer of that which follows, has charge of the church first established in that village. Mr. Armstrong remarks on

The Condition and Wants of the Mission—Temperance.

All the wheels of our machinery are still in motion, and I cannot but believe that the Spirit of the Lord is in them, in some parts at least, while in others they move rather sluggishly. For want of funds, but little is being done in our printing offices, and yet the call for books printed on the funds of the Board never was greater. We hear that there is a very encouraging state of things among the people on the leeward side of Hawaii. Popery finds the bulwarks of truth in that quarter pretty strong, and is thought to be losing what little it had gained.

In our two congregations in this village there has been unusual attention to religion of late, though I cannot say we

have exactly a revival. In fact I hardly know what to call a revival in the Sandwich Islands, religious excitements are apt to be so evanescent. My own plan is to enter the name of every one who professes any concern for his soul on my list of catechumens and put him in the way of regular instruction. There I look at him until I have some satisfactory evidence that he is born of God. Within three months past I have baptized about sixty persons: others are propounded and will be received soon.

Our congregations in this place are unusually large just now. Sabbath schools and Bible classes are also full and interesting. New cases of awakening are frequent, and some are very interesting. Quite a number have forsaken the Romanists and are now seeking the old paths. Heaven direct and bless them! If they have fled from Romanism as it is here, they are like him who escaped out of Sodom. May none of them prove to be like his wife.

But our great churches, together with the large number who are professedly seeking the way of life, call for an amount of labor that we can scarcely endure. It requires one continued effort to save the property, if I may use the term, which the Lord has put into our hands, and which is of more value than any tongue can tell; and yet in the midst of the struggle our hands are about to be weakened for want of funds.

Having adverted to the disastrous and painful results which he anticipated from curtailing the operations of the mission in some departments of labor, which the limited pecuniary allowances to the mission seemed likely to render necessary, Mr. Armstrong remarks upon the temperance reform mentioned in the general letter.

An interesting movement among us of late, was the formation of a 'cold water army' among the children. In my parish about 700 have taken the pledge to become tee-totalers, and they are full of zeal for the cause, I assure you. They have a rude device as the badge of the society. The motto, "Wai wale no," means "Water only:" the other "Noki na mea oua," means, "Away with whatever intoxicates." I do not know how the thing will turn out. Much will depend upon the manner in which the subject is followed up. But there is reason to hope for much good from instilling the principles of strict temperance into the minds of the children, who are now

comparatively free from the infection of intoxicating substances. A great many, even small children, smoke tobacco, and get intoxicated on it, as they inhale the smoke into the lungs. Therefore tobacco is included in the pledge. Since the restraint of law on this subject has been removed by the hand of foreign interference, it is the more necessary to work on public opinion. This is our only hope now.

We have recently had a pleasant visit from Sir George Simpson, governor of the Hudson's Bay Company, and Doct. McLoughlin, of Columbia river. Both were very respectful and friendly to the mission, and took the deepest interest in all that concerns the welfare of the nation. Sir George, especially, seemed to comprehend at a glance the state of the government, and the principal source of its dangers. On all points of difference between the chiefs and the resident foreigners, he took, as it seemed to me, good ground, and spoke his sentiments freely and boldly, to the no small annoyance of some who heard him. He has also written something to the government, by way of advice.

Maharattas.

OBITUARY NOTICE OF MRS. BURGESS.

At page 460 of the last number the decease of Mrs. Burgess, wife of the Rev. Ebenezer Burgess, of the Ahmednuggur branch of the Maharatta missions, was briefly mentioned. The following more full account of her last hours is furnished by Mr. Ballantine.

It is my painful duty to communicate to you the intelligence of a sore bereavement which we have just experienced. One of our number, whom we ardently loved, has been taken from the midst of us by a sudden stroke. Our dear sister, Mrs. Burgess, the life of our little circle, was removed from us by cholera on the 24th of last month. She now rests from her labors. Her death was very sudden. In the morning we met her with her little sick boy going out to take the air, and although somewhat dejected on account of the continued illness of her child, who appeared to be wasting away by disease, she was apparently as well as she had been for some time previous. About eleven or twelve o'clock a messenger came to inform us that she was very ill. We immediately went to see her, and found her

rapidly sinking under the power of her disease. The physician was immediately called, and every effort made to restore her; but all was of no avail. The hand of death was upon her, and a little before five o'clock in the afternoon she breathed her last.

It was a most painful stroke to us all, for she was indeed a dear sister. We always loved to meet her. Her conversation was always cheering, and the warmth of her christian feeling served to rouse us up to new life. The loss of one so dear to us we cannot but feel deeply. The circumstance, too, of Mr. Burgess' absence from home at the time of her death, rendered the affliction more severe. He had left home the week before, for Jalna, to attend to the affairs of that station, expecting to return again in two or three weeks. That during his absence his dear partner should be taken away, and his house made desolate, seemed peculiarly painful.

But, in connection with all our grief, we have great reason for joy and for praise to God for his mercy, even in this severe affliction. Death did not meet Mrs. Burgess unprepared. Although so suddenly attacked, her mind was composed in the prospect of death, and she was entirely resigned to the will of God. At one time Mr. Abbott remarked to her, "What a blessing that we can cast all our cares on God and leave every event with him;" "Yes," she replied, "it is indeed; yes, *all* our cares, yes, yes." She seemed to be happy in the confidence that God would do all things well. She evidently felt great anxiety for her husband and her little boy, but she was enabled to leave every thing to the disposal of her Heavenly Father, sweetly submissive to his will.

After we went to her she seemed to suffer very little pain. Her bodily strength was completely prostrated, but her mind was clear and unclouded, as active and as happy as in her healthiest hours. This continued till the last, and for this she felt very thankful. She remarked to Mrs. Abbott, "Well, this is cholera, it is different from what I thought it was. I have not much pain." And at another time she remarked, "It seems an easy thing to die." We all feel that we cannot praise God too much for his sustaining grace imparted to our sister in her dying hour.

At one time she spoke to her physician, saying, in a very calm and pleasant tone, "Doctor, you see the importance of being prepared for death." I remarked

to her, "You feel that you are safe." She replied, speaking very slowly, as if thinking of the foundation of her hope, "Yes, I know I have done but little, but for Christ's sake I believe that God will accept me." At another time she remarked to one of the sisters standing near, "I have no fear of death: the sting of death has been taken away." Mrs. Balantine, who was by her side during her last moments, spoke to her when apparently sinking, asking her if she had any message to leave for Mr. Burgess. She said, "My husband, my poor husband! but he is a man of God, and God will take care of him: I know he will: I feel that he will." After this she lay in silence a few moments, then turning up her eyes to heaven, she exclaimed, "Oh to God be all the glory, all the glory, all the glory." From this time she appeared to sink rapidly. With such composure and such joy did she meet death. Her mind seemed to be entirely unaffected by the dissolution of the body, retaining its activity to the last. She seemed so much like herself, even when the body was evidently sinking away, that we could not doubt that her spirit would enter at once into the presence of her Savior without suffering any interruption to its activity and its joy.

The death of Mrs. Burgess, although a severe affliction to us, we hope will prove the occasion of much mercy. Our own souls have been quickened by it. We have had new views of the object of life, and new proof of the power of a Christian to triumph over death. Oh that we may be prepared to meet death as she did. The native Christians were much affected by their loss. They all loved Mrs. Burgess much, she was so ready to converse with them, and to embrace every opportunity of giving them instruction. They, as well as many others around, have been led to new reflections by this event. It has shown that the truths we teach are no light useless stories, but, on the contrary, of the utmost importance; that they are capable of supporting the believer in a dying hour. Many, very many natives in Ahmednuggur were well acquainted with Mrs. Burgess. She was always kind and ready to converse with those who came to her house, and her charge of the female schools in the city, which she visited several times a week, brought her into contact with the people more than any other of the sisters here. It was remarkable to see the sympathy manifested by the natives at the time of

her death. Crowds flocked to the house to see her, and great numbers followed her remains to the grave.

The physician attending Mrs. Burgess remarked to a friend, that he never before saw such a sight, the calmness of a dying Christian. Our christian friends among the English manifested the warmest sympathy with us. They had all learned to love Mrs. Burgess for her cheerfulness and her warmth of christian feeling. The intelligence of her death threw a deep gloom over all the circle of those accustomed to associate with us.

On the Sabbath after this mournful event occurred, I endeavored to make use of the opportunity to impress on our native congregation the value of the Christian's hope, and its sustaining power even in the prospect of death. In the morning I preached from John 12: 23-26, "Thy brother shall rise again." "I am the resurrection and the life, he that believeth in me though he were dead yet shall he live, and whosoever liveth and believeth in me shall never die." In the afternoon I preached from Rev. 14: 13, "Blessed are the dead which die in the Lord," etc. The congregation were very solemn. On the Sabbath after, in connection with the passage in Matthew 26: 39, I endeavored to show the resignation of the Christian to the will of God under every trial, and the happiness with which he could leave every thing to the disposal of his Heavenly Father, even in death. We do hope that many have learned from these things much in reference to the christian religion, which they could have learned in no other way, and the day may come when we shall see the result of this affliction in the turning of men to God, and in their yielding the peaceable fruits of righteousness.

SEMI-ANNUAL REPORT OF THE MISSION, JULY 1ST, 1842.

THE brief report of the general operations of the mission, which is given below, will be followed by other reports on the several departments of labor at each station.

Health of the Mission Family—English School.

In preparing our semi-annual report, it seems appropriate to commence with noticing the painful dispensation with which our Heavenly Father has visited us since our last communication. Death

has been permitted to enter our circle, and take a beloved one from the midst of us. Mrs. Burgess has been called, as we trust, to a happier and better world. But it is God who has done it, and we know he does all things right. He knows what is best for his cause, and what is best for his children. We would therefore submit without a murmur, and praise him for all the goodness and mercy he has shewn us in our bereavement.

The health of those of us who remain is much as usual. While no one of us, perhaps, is wholly exempt from those indications which remind us of the frailness of this "earthly house," yet we have great cause for gratitude that our labors have been so little interrupted by sickness.

English School.—One important object aimed at in teaching the English language to the natives of India, is to open to a portion of those great communities those treasures of religious and other useful kinds of knowledge which are stored up in that language.

The English school has now been in operation nearly two years. It has struggled through many discouragements, and the question has sometimes arisen whether it should not be given up. Its prospects are now far more encouraging, and we are beginning to regard it as an important department of labor. A few words respecting its history may not be out of place.

In all parts of India there is a growing desire among the natives to learn the English language. This is more especially the fact in large places, where the intercourse with Europeans is considerable, and where there are situations in government service which require a knowledge of that language.

Some years since, petitions were presented to government to establish an English school at Ahmednuggur. The petition has not been granted. When government is the patron and furnishes the means, every thing is conducted in a showy, expensive manner, adapted to throw less expensive, though not less useful efforts into the shade. We would not say that the government schools are not attended with great good to this people; yet the idea just advanced, in connection with the fact that christian books are excluded from them, often renders them unfavorable to the introduction of christian knowledge and piety.

The commencement of the school was far from encouraging. The number of scholars did not equal our expectations.

The more important causes tending to produce this result were, the general want of enterprise among the people—the fear of coming under our influence—and the fact that a slight expense must be incurred for books. These causes still operate to retard the progress of the school, yet their influence is manifestly becoming less and less. For the first month or two the number varied from four or five to ten or twelve. Sometimes but a single lad was present. At one time a class of four or five fine brahmin lads left because I put my finger on their lips to show them how to pronounce a difficult sound. Another would not come to pray. One morning three or four brahmins, high in government authority, coming into school, with much earnestness argued against teaching the boys Christianity. They said it was very benevolent and kind in us to teach them English, but we should not teach the christian religion.

After remarking further on the history of this school and the difficulties which it has had to encounter, the missionaries notice some of the circumstances which now lead them to have more confidence in its ultimate success.

The most important encouraging circumstance is, that encouragements are increasing. The fear from christian books, or from being taught Christianity, as far as those now in school are concerned, may be said to have ceased.

The higher classes learn their lessons in the New Testament with as much apparent willingness as they do those lessons which are not designed for religious instruction. Those not so far advanced have a weekly lesson in a small catechism, the recitation of which affords a good opportunity for inculcating the fundamental truths of Christianity. The first reading-books are thickly interspersed with passages of Scripture and religious sentiments, affording at every lesson an appropriate occasion for religious instruction.

It is pleasing to see the change in the deportment of the boys, after they have been for some time in school. It is no uncommon thing to hear a new comer openly scoff and sneer at the name of Jesus, or when the truths of Christianity are spoken of; but a few solemn reproofs produce outward respect at least, and they soon answer in a correct and proper manner questions respecting the more important truths of Christianity. In addition to direct religious instruction in the school, most of the pupils frequently

visit my house for Mahratta books. When Mrs. Burgess was living, she was in the habit of giving them books to read, and questioning them as to the contents when they came to ask for more; and many were often pleased to sit for half an hour, reading a religious tract and listening to her instructions; and lately she appointed a day in which they might come for such purposes. In short, there are many ways in which the existence of the school affords an opportunity of exerting an influence over a class of people who, comparatively speaking, are not reached by our other operations. It is attended by the sons of some of the first families in the city. None of the highest classes have yet put their sons into the boys' seminary. We hope by means of the English school to draw this class under our influence, and that the day is not far distant when the two schools can be united, so as to form one seminary of a more efficient character than either can be made in a separate state. But we must not forget that the growth of seminaries and colleges in heathen lands is gradual. The present generation of missionaries will cease from their labors before seeing but little more than a beginning of what will one day, by the divine blessing, be seen in Ahmednurgur. We regard ourselves as merely laying the foundation, and the Committee must be prepared to hear from us louder and more earnest calls for means to enable us to lay this foundation broad and deep.

The school now numbers about thirty-five scholars, though the regular attendance is not much over twenty-five. The scholars pay for their books at cost price. This regulation we consider more to the advantage of the school than otherwise; but as the scholars advance, and the number of necessary books increases, it will probably appear advisable to fix upon a nominal value for the books, which shall be below the actual cost.

Girls' Common Schools—Notice of Mrs. Burgess.

These have been for the year past, up to the time of her death, under the care of Mrs. Burgess. There is nothing of particular interest to be said respecting them, further than that we regard them as an important link in connection with this people, and that notwithstanding the peculiar obstacles and discouragement attending this department of labor, we are encouraged. We can see that progress is made.

These schools are now four in number, and have about ninety-five names on the list. The teachers are paid according to the progress of the scholars, and every proper inducement is held out to them to increase the number of scholars. The girls have no pay; yet it has been found advisable occasionally to give presents of clothing. This in fact is necessary in order that they may be decent or even tolerable in their appearance. The schools could not probably be kept in existence without presents. Yet it should be mentioned, as a circumstance of great encouragement, that quite a number of the parents of the children belonging to our school, (these were generally of a higher class than the others,) have requested that no presents be given to their daughters—they send their children to school to learn, not for presents.

It was the custom of Mrs. Burgess to meet the girls of the more advanced classes on the Sabbath, to hear their Scripture lessons and give them religious instruction. She was much interested in these exercises. She has often said, "I have had a very interesting time: I regard these schools as very important."

But the direct influence exerted on the girls is by no means the only ground for encouragement, respecting these schools. They are the means of bringing many people within the limits of our acquaintance. In Mrs. Burgess' weekly visits to them, it was usually the case that people in the neighborhood or parents of the children would come in to hear and see. In this way, since many of the lessons are strictly religious, much religious truth has been communicated. Often, as Mrs. Burgess returned from these morning exercises, has she remarked, "I had quite a company of people to hear me this morning"—"I had a most pleasant talk with the people this morning." The very fact of a lady so constantly passing and repassing through the streets, for such an object, excites attention and exerts an influence by no means unimportant. In consequence of these labors Mrs. Burgess' acquaintance with the people had become far more extensive than it could otherwise have been. On the return of Mr. Burgess, one week after the death of Mrs. B., it was a matter of no small interest to see so many come to express their sympathy, and tell him all they knew respecting her labors and the circumstances of her death. Persons with whom he had no acquaintance would stop him in the street to tell him how "madam" had died, how good and kind she was, and how she sought

the good of the people. She was one of them, for she spoke their language. Says one, in truly oriental style, "There never was such a woman;" says another, "The whole city mourns;" and another had heard of her death fifteen miles distant.

Such facts are interesting, as exhibiting the interest with which people are regarding us; and especially as showing the grounds we have for encouragement to prosecute this department of our labors.

It should not be omitted to mention that some assistance has been rendered in the care of these schools by the wife of Mr. Wilkinson, who is employed as a teacher in the boys' seminary, and we hope much from her services in future.

During the period embraced in this report we have had applications to take two or three Hindoostani girls' schools under our care. Could we do this it would be the means of extending our influence among an interesting portion of this people, (the Mohammedans,) but our feeble strength and want of funds have hitherto been an insuperable obstacle.

Domestic Influence—School Books— Preaching and Book Distribution.

It ought to be remarked, that in addition to the distinct departments mentioned in the report, much direct missionary labor is performed, of a more miscellaneous kind, and each individual feels that he has enough and more than enough before him to occupy all his strength. Of these miscellaneous labors we regard religious instruction of those connected with our several families as very important. It is, generally speaking, among those who enjoy such instruction, that our converts are found. But the influence of the truth thus communicated is not confined to those who are the immediate recipients. They, although they may not have embraced the truth themselves, communicate it to others. This we regard as an important means by which our influence is extending.

Preparation of school-books, and the revision and preparation of religious tracts have occupied much time and labor. Much still remains to be done in this department. In fact, the necessity for this kind of labor increases in proportion to the prosperity of our other operations. We might make out a list of books and tracts now much needed, the preparation of which would require all our strength for years.

With the exception of finishing some school-books, which were in the press, no printing has been done for our mission during the period embraced in this report, for want of funds.

Preaching and distributing books in the villages has not been neglected; and though not so much has been done as we could have wished, yet many neighboring villages have been visited by different members of the mission, in connection with our native assistants, and the latter have frequently gone out alone. Some of the journals of these tours are forwarded by the present mail. Others will probably be sent hereafter. Would our strength permit, we would gladly perform more than we do of this kind of labor.

Plea for increased Funds and more Missionaries.

As for us who are on the ground, our conclusion is, that the Lord has a great work for his people to do in India, and that he is opening more and wider doors for labors he designs to bless, than at any former period in the history of missions to this country. This certainly appears true in regard to that part of the field occupied by us. We might speak of other places—we might enlarge our sphere of vision so as to include the many openings in the vast empire of British India. But the sound of "millions in India perishing in idolatry," has been so often rung in the ears of the churches, that the words have lost their power.

We would confine ourselves, in our appeal for assistance, within the narrowest reasonable limits, and only make those requests, the propriety of which must be obvious to all. When we ask for more funds, it is only for carrying on those departments of labor which are actually suffering, or extending our operations where extension is perfectly practicable, and even necessary in order that we may retain our ground with efficiency. Almost every department of our labor is limited for want of means.

At the commencement of the year we made out an estimate of expense for our several operations upon what we considered a reduced scale; still the sum of these estimates considerably exceeded the amount of funds at our disposal. We had no alternative but curtailments, in which we did not spare our own personal allowances. Better accommodations were needed for the girls' boarding school: an increased outlay of expense for books, teachers, and buildings for the

boys' seminary was required; but our limits were fixed. We wished to increase the number of schools in the villages around, from many of which petitions were brought for their establishment; but we found we could not even resume some which had from some casualty been for a short time suspended. Books were prepared for the press, which we needed in our operations, but they must be laid aside for the present, for want of means. And whichever way we turned to devise expedients for extending our influence, we were immediately checked by the thought "we have not the pecuniary means."

We do not say we cannot do much with the means at our disposal. Probably the mission was never in circumstances to make a better use of the funds that the churches have intrusted to us, than at the present time. But the time has come when it seems to us we are called to advance—to launch out into the ocean, and no longer keep to this constricting policy, which has of necessity hitherto so much characterized our operations. It is but a short time since we received an urgent representation from the Committee, of the necessity of raising up a native ministry. The idea of the Committee is correct. It is peculiarly true in respect to India. India must herself furnish teachers and preachers for the tens of thousands of villages scattered over her vast plains. But how are these teachers to be educated? Even fixing their qualifications at a standard greatly below that required for teachers and preachers in New England, great expenses must be incurred in preparing them for the work. Schools and higher seminaries of learning must be established and supported. Will the benevolence of the churches enable us to meet such expenses? Can the churches afford to support their missionaries in the field, and furnish them with only half the means necessary to their greatest usefulness? Surely it cannot be expected that we can build up seminaries of learning, make and print books, and do every thing necessary to carry out the benevolent intentions of the church, without far more ample means than we now have under our control. More is often expended in building a single school-house in Boston, than is now allowed for all the operations of the Maharatta missions in a whole year.

Dismissing the subject of funds, we would raise, if possible, a louder call for men. And here we need only point to our feeble band, falling one after another

under the arduous labors which rest upon us, or the influence of an unfriendly climate.

Three years ago, the Mahratta missions were reinforced by six laborers. Within the last eight months, the same number has been removed from the field. If the Board design no more than to perpetuate our mission with its present strength, a reinforcement should be despatched with the least possible delay; for we cannot reasonably expect that new laborers will be prepared to act with efficiency before some of us now on the ground shall be called to resign our places to them. We would hope for better things; yet perhaps we ought not to expect it. Judging from the past and from present prospects, we cannot expect it. We are fully aware that the history of our mission for the past few months, perhaps years, has been extremely discouraging. To us the most discouraging feature in our prospects is the fear that the Board and the churches will be discouraged respecting us, and that missionary candidates will say, "Who will go to the land of the graves of missionaries?" We would not disguise the fact that to many constitutions the climate of India is rather unfriendly; yet we have no hesitation in giving it as our opinion, that the impression upon the minds of many respecting this is far more unfavorable than it should be. There are many who regard this climate as one of the finest in the world; and our own experience leads us to infer that the missionary, who has a common constitution, and can be permitted to live under a reasonable weight of care and responsibility, has as fair a prospect of life as he would have in America. In regard to Mrs. Burgess it may be well to remark that, as far as any peculiar effect of the climate was concerned, she had enjoyed good health ever since she landed in India. It was the arduousness of her labors and long continued anxiety and fatigue at the time that prepared her constitution to become an easy prey to disease. Missionaries try to do too much. It is extremely difficult in such a field as this for a man to graduate his labor and responsibility according to his strength, especially when he thinks how much is expected of him by the churches at home.

We would close by asking, are there not young men in the theological seminaries in America who will come to our assistance? Let them read our reports and think of our operations in successful

progress, and the opportunities, every day increasing in number and importance, for extending our influence. Let them reflect that souls are turning to God, and the spirit of inquiry constantly increasing; and then let them say if they will suffer this mission to become extinct. As to ourselves, we have never seen more to encourage us than at the present time. We have never had clearer indications that God is owning our labors, and we never engaged in them with more joy and alacrity. Yet tell us that you cannot send us help; and then, instead of devising means to lay a broad and deep foundation for operations whose influence is to become wider and wider till the Hindoos are a christian people, we become at once discouraged, and only think, as it were, of filling up our own brief period of existence. There is nothing more disheartening to the missionary than the thought that his labors are not to be perpetuated; that there is danger of his not being supported by the churches. This feeling of uncertainty produces a very unhappy influence on every department of labor. And on the other hand, nothing affords the missionaries a stronger motive to exertion than the assurance, that, though his own labors may be brief, yet, when he is called to leave them, others will take his place, they again be succeeded by others, and thus operations which he commenced will be continued with increasing influence to the end of time.

A reinforcement equal to the last is now necessary, even on the supposition that you only wish to continue our mission with its present strength. Perhaps we should not ask for more. Yet we wish the Committee and the churches to understand that there is a large and inviting field around, which nothing but want of strength prevents us from occupying. There are within fifty miles of Ahmednuggur several large villages, with a population varying from five to twenty thousand, and the whole region is interspersed with an almost countless number of those of a smaller size.

REPORT FROM MR. BALLANTINE.

IN addition to the brief general report from the mission at Ahmednuggur, given in the foregoing article, reports more in detail have been received from the several missionaries relative to the spheres of labor which they respectively occupy. Portions of these will here be inserted.

Boys' Schools—Girls' Boarding School.

Since the conversion of Haripant and Narayan, in 1839, and the excitement then produced among the native population, we have had but two schools in town. These have continued to flourish, and are still doing well. They each number from fifty to sixty scholars. Narayan, when not absent from home, visits each of these schools twice a week, to hear the three higher classes read and give them religious instruction. The number in these three classes in each school constitutes about half the school. In addition to this, after the monthly examination of all the classes in all these studies, which is carefully taken in order to ascertain the progress of each scholar and fix the teachers' pay accordingly, the three higher classes are brought to my house and examined in the book which they have been reading during the month, and in the Mission Catechism, and religious instruction is given in connection with the subjects brought up. At the same time new books are distributed to the boys present for reading during the succeeding month. Many of the boys also attend chapel on the Sabbath, and are present at the Sabbath school held immediately after the morning services. Such are the means used for the religious instruction of the boys in our town schools. The teachers of these schools also attend the public exercises of the Sabbath, both in the morning and afternoon, and also the Bible class held immediately after the morning service. This attendance is required of all the teachers in the employment of the mission in Ahmednuggur, and the opportunities which these young men thus have of learning Bible truth, lead us to hope that they will not remain entirely unaffected by it. The impressions which some of them have at times exhibited, tend to encourage such hopes. Of some of our teachers we think we can say with safety, that their influence over their boys is not in favor of heathenism, except so far as their remaining in the ranks of idolaters may have such a tendency; but that, on the contrary, much of their instruction goes to the subversion of the principles of heathenism. Such being the case, and as we have hope that these teachers themselves will be benefitted by the truth which they have such good opportunities to learn, we are content to employ them, although still heathen; especially as the effort to sustain these schools with christian teachers, in case we had christian teach-

ers for the purpose, would probably result in the immediate withdrawal of all the scholars from under our influence.

The foregoing extract shows well how the free primary school patronised by the mission, and that too while under the instruction of men who have not yet renounced heathenism, may be an excellent channel for conveying christian knowledge to the minds of the pupils, the teachers, and the parents and friends of all connected with the schools. Similar remarks might be made relative to the school described in the next paragraph.

The girls' boarding school continues to have about forty scholars. Haripant has particular charge of it, and gives most of the instruction, except what is given by the larger girls in the school. He also hears the recitations, except those attended to by Mrs. Ballantine. The brahmin formerly employed to assist in teaching, has been dismissed, and his place supplied by two or three of the more advanced girls, who are better prepared to give instruction than he was.

With regard to the particular means used to impart religious instruction to the girls, it may be remarked, in brief, that the reading and explanation of the Bible daily, together with devotional exercises, the study of Bible lessons on the Sabbath, and meetings with the girls attended by Mrs. Ballantine for personal conversation on the subject of religion, are the most prominent means used. We have been much encouraged by the interest manifested by the girls in these meetings. They love to attend them, and some of them exhibit very deep impressions on the subject of religion. We might say some of them exhibit evidence that they have experienced the renewing influences of the Spirit of God. We have strong hopes with regard to three or four that such is the case, and the number of those who manifest an interest in the subject of religion is much greater. Indeed we think it can now be said with truth, that the influence of the girls' upon each other is decidedly religious and against the follies of heathenism. Their meeting together for prayer, and their simple, child-like petitions when they unite in prayer with their companions, their desires for pardon and for assistance to resist sin, and their prayers for their friends, exhibit a state of mind which encourages us to hope that they do know something of the evil of sin, and the importance of forsaking and resisting it, and of seeking divine assistance for this object. There

has been a marked improvement in their conduct. Their fear of doing wrong, of disobeying their parents, of quarrelling with their companions, their carefulness about telling the truth, (for falsehood is scarcely known in the school, except among the smaller girls;) all these things make us hope much. It should be remarked, too, that those girls who feel interested in the subject of religion exhibit no hesitation whatever in giving expression to their feelings, or in coming out before their companions and attending the meetings for prayer; and when any one reproaches them with the intention of becoming Christians, they readily avow their preference for Christianity and their abhorrence of idolatry. They are free to talk to their parents and friends on the subject of religion, and evidently exert a great influence over them. They often report to us the conversation which they have with their parents on Saturday afternoon, when they are allowed to visit their homes, and their accounts sometimes gratify us much. Their parents frequently ask them to read to them, and are interested in hearing some story from the Bible or some good book.

Notices of some of the Pupils.

The two largest girls in the school are those with regard to whom we have the greatest hopes, as they are more decided and have naturally more stability than those younger. Both of them are also employed in giving instruction to the smaller girls. One of them is blind, but at the same time a good scholar. For many months she has shown a love for the truth which it is pleasing to see, and her naturally violent temper has been controlled by what appears to us to be a regard to the will of God. When she has sometimes given way to anger, she has manifested a spirit of contrition, which we think an unconverted person could hardly exhibit. Her influence over her companions, too, has been good. She is probably about fifteen or sixteen years of age, and is suffered to remain because no settlement in life can be procured for her. Her parents are opposed to her becoming a Christian, and she says this is the only obstacle in her way, and that she fears not reproach on account of the name of Christ. She often converses with her parents on the subject of religion, and the mother, especially, has learned much truth from her, but is evidently afraid to yield to it.

This girl has two younger sisters in the school, the elder of whom is also interested in hearing and reading religious truth and in prayer. We much wish that we could see all this family coming out on the Lord's side.

The other large girl is one of the most active energetic girls in the school. She and her younger sister, the only children of their parents, are both interested in the truth, and their mother bears testimony to their being good girls and to their endeavors to obey her. These girls often talk to their mother, and she acknowledges that the christian religion is the true one, and that it is wrong to worship idols. The elder girl says that her only obstacle in the way of becoming a Christian is her parents, and that she prays to God to remove this obstacle by changing their hearts. We cannot but pray, too, for the same object. Oh that God would turn the hearts of the parents to the children here, as well as the hearts of the children to the parents, leading them all to seek each other's everlasting good.

One little girl, with regard to whom we had strong hopes that she would soon come out a decided Christian, was recently taken away by her friends and married to a heathen husband. They were evidently fearful that she was about to become a Christian, and took this means to prevent it. Our hearts bled for the poor girl, when she was forced to leave us. She herself went away in great grief. But there was no remedy. She must obey her parents. Some days after, Haripant and Bhagoo went to her village a few miles distant to see her. H. was invited into her father's house with great respect, and many soon collected around. The arrangements for the little girl's marriage being in progress, many of her connections from different parts of the country were there. Haripant gave the little girl a book, which she took, and her friends requested her to read it. She did so without hesitation, and would read a little, and Haripant would explain to the people. He then turned to the woman of the house and directed them to mark the advantages of education. He asked them if that little girl gave any abuse. They said, No. He asked if she was at any time guilty of falsehood. They said, No. He told them that our object in instructing the little girls which are taught here was to make them good. He then turned to the little girl and asked her if she worshipped idols, or if her friends used

any violence to make her do so. She said, No; that the women had tried two or three times to induce her to fall down before an idol, but finding their efforts of no use, they had given up the attempt. He asked her if she continued to pray to God. She said she did. He then urged her to continue in the same course. This conversation took place in the presence of the whole company, consisting of numerous friends, her parents, grandparents, and the head men of the village, who were also her relatives. We do hope that this little girl will be strengthened by an almighty arm to adhere to her resolution. She often told us before she left here, that she never would worship idols, and her peculiar resoluteness of character made us hope much in regard to her. Her prayers, too, were remarkable for their earnestness, and we think there is reason to believe that she is a lamb of the Savior's fold. But she is now among wolves, and we fear much the effect of her present associations upon her. We shall, however, take means to keep up a constant correspondence with her and a constant watch over her so far as practicable. For this work our native assistants are well prepared, and nothing interests them more than employment of this kind. Should the little girl be enabled by divine strength to cleave fast to the Savior, she may, with the blessing of God, be the means of extending the knowledge of the truth in the circle of her acquaintance, and may thus be instrumental in doing more good than if she had been permitted to remain with us. Still we have fears. Our trust is in the Great Shepherd of the sheep, who has promised "to gather the lambs with his arm and carry them in his bosom." "The foundation of God standeth sure, the Lord knoweth them that are his."

*Influence on the Parents of the Pupils—
Native Church.*

The preceding remarks will show in some measure the influence exerted upon the minds of the parents through their children belonging to the school. The parents themselves are also brought under direct religious instruction. Every Friday noon Mrs. Ballantine takes the mothers by themselves, and reads to them a portion of Scripture, and converses with them half an hour and sometimes much longer on the subject of religion. She there learns their feelings, which sometimes they express very freely, especially in regard to their children.

This we regard as an important exercise. Some of the mothers listen to the truth with great interest, and seem to love to hear it, while others evidently hate it, and would rather have their children die than embrace Christianity. The mother of one of the girls, whose daughter-in-law is also in school, and is one of those who exhibit the best evidence of loving the Savior, declared to Mrs. Ballantine a few days ago, in great anger, that if that little girl became a Christian, her son should take another wife, and abandon her at once.

Besides this exercise on Friday, Haripant takes them on the Sabbath, when they come at noon, and gives them instruction in the word of God, perhaps an hour each time. That some of the mothers are interested in what they hear on these occasions we have good evidence. The little girls, when they go home on Saturday afternoon, are often asked by their mothers the meaning of something which they have heard, and the conversations which take place between parents and children on these subjects are sometimes very interesting. Some of the mothers themselves tell us that they have entirely given up the worship of idols.

In view of all these things, we feel that this school is an interesting sphere of labor. The influence that it is exerting upon the girls and upon their friends, we hope will prove to be great. We have never seen such an interesting period in connection with it, as the last six months, nor one in which we felt more anxiety with regard to it. At times it appeared to be in a most critical state. We would hear that many of the parents were about taking their children away, and there seemed to be reasons for their doing so in the christian feelings so freely manifested by the girls. But only a few of the larger girls have gone.

Two of those who were oldest in the school, had been dismissed to prevent the continuance of the corrupt influence they were exerting. Four others had left the school, one or two of whom say that they do not worship idols.

Of the native church Mr. Ballantine states—

During the last six months two individuals have been admitted to the church. These are females, one of them the wife of Bhagoo, a native convert who was baptized last year. In a letter, written last July from this station, it was mentioned that in the six christian families here, only one adult remained unconnected with the church, and she has now

been brought in. She had for some months been desirous of being admitted, but we feared that she was not sufficiently acquainted with the great truths of the gospel. She has, however, been constantly growing in knowledge and apparently too in grace. Her husband was very much rejoiced on the occasion of her being received, and both of them seem anxious to bring up their four interesting children in the fear of God.

It was mentioned in our last report, prepared in February, that two females, a young woman and her mother, were examined in December last, with reference to admission into the church, and were approved; but that the violence of the husband of the younger woman prevented their baptism. She was desirous of using every means to conciliate him, and if possible, of doing him good, but finding her efforts of little avail she at length concluded that she could wait no longer. She was accordingly baptized in company with the other female mentioned above. Her husband was very violent at the time, but his violence spent itself principally in words. It was sufficient, however, to distress her much.

Her mother, who was examined with her last December, said that she was not now prepared to be baptized, for she was so sinful. Her mouth was so full of improper language, and her heart of unholy thoughts, that she was utterly unfit to be a member of the christian church. When asked whether she loved to do such things and to think such thoughts, she said, No; she hated them and she prayed constantly for grace to resist them, and she did think she was less given to them than formerly. She is a poor old woman, full of infirmities, just on the borders of the grave, but very shrewd and possessed of a simple open heart; and shows in her daily conduct a love for the truth and a desire that all around her should embrace it, which encourages us to hope the best with regard to her. Should she be taken away now, we feel that there is some evidence to hope she will be found among those redeemed by the blood of Christ. No one in christian lands knows the difficulty which converted heathen, and especially those in advanced age, find in overcoming their early sinful habits, especially those of giving abuse and speaking falsehood. Some of our christian converts tell us how prone they are to give way to such things when under the influence of sudden temptation, and how they strive against them. Oh that Christians would pray for our feeble converts, that God would

strengthen them by his might in the inner man, and enable them always to gain the victory over sin.

No deaths have occurred among our native church members, nor among their children during the past six months. For this we have reason to be thankful, especially as that dreadful scourge, the cholera, has made extensive ravages during this period in the region around us. God has protected his people and not let the scourge come nigh them.

The whole number of our native church members here and at Seroor is now sixteen. These have furnished no occasion for discipline; but, on the contrary, generally appear well. Of the native assistants further particulars will be given, but here it is proper to say that the females connected with this church appear to be growing in grace and in knowledge from day to day. The meetings for prayer which the females of the mission have with them weekly, the daily instruction which they receive from Mrs. Ballantine in the Bible, and other opportunities which they enjoy, in common with others, of learning divine truth, appear to be building them up in faith and in love. That our converts, in the midst of all their weakness and various temptations, have been preserved from falling into sin, and have been enabled to exert an influence for good upon many around them, we regard as an occasion of great joy and thanksgiving to God. The readiness with which they embrace opportunities of conversing with others on the subject of religion, and their anxiety to be useful in this way as far as they are able, are sources of great satisfaction to us. May the God of all peace make them perfect in every good work, to do his will.

Native Assistants—Pilgrimages—Preaching—Mahratta Newspaper.

The native assistants connected with this station are Narayan and Haripunt; Dajeeba being with Mr. French at Seroor. Besides these, Bhagoo, the Mahar, or low caste man, who was admitted to the church last year, is employed entirely in the work of making known the truth to his people. From the influence which he has among those of his own caste, as well as his natural shrewdness and general intelligence, he is well fitted for this work. His conversation and arguments on the subject of religion evidently make a great impression on the minds of those who hear him. People often remark to us, "We know this man,

he is one of ourselves, and we believe what he tells us about religion. The christian religion must be true." Indeed the knowledge of christian truth appears to be extending rapidly throughout the country round. Many come from the adjacent villages to converse with Bhagoo, Narayan, and Haripunt, and it is seldom that they go away without attending our religious exercises on the Sabbath, or our morning religious exercises at our houses. Our native assistants avail themselves of the opportunities they thus obtain of making known the truth, with great pleasure. Bhagoo often remarks that it is food to him to talk to the people about religion, and his whole appearance shows that he regards it as his meat to do the will of God in telling of his salvation.

In the months of February, March, and April the native assistants made frequent tours to the adjacent villages, sometimes in company with one of our number, sometimes with Mr. Wilkinson, the assistant teacher in the seminary, and sometimes alone. They frequently brought back very favorable reports of their success in gaining access to large companies of people, and in addressing them on the subject of religion. In April last Narayan, Haripunt, and Bhagoo visited certain villages about forty miles distant, in order to attend some pilgrimages, where they hoped to meet great numbers of people. But the cholera was so prevalent that they accomplished much less than they intended. So afraid of it were the people, that at pilgrimages, usually attended by 20,000 or 30,000 persons, they now found only 2,000 or 3,000.

The hot season is the time when the principal pilgrimages in this part of the country take place. The cultivators of the soil then have nothing to do, as their grounds lie parched up and unfit for cultivation until the return of the rains. Indeed, so far as agricultural operations are concerned, the hot season here answers to the winter of our country. During this period the people find leisure to attend their numerous pilgrimages in different parts of the country, where they assemble as much to see one another and to trade, as for any other purpose. During the hot season it is difficult for us to leave our homes, in consequence of the heat, and of course we are unable to attend many of these pilgrimages. But our native converts are well prepared for this work.

We continue to have two public exercises in the chapel on the Sabbath, con-

ducted by Mr. Burgess and Mr. Ballantine alternately. On these occasions our congregations are unusually large and attentive, affording us great encouragement to labor for their spiritual good. We have no great success to speak of, at the same time the state of things around us is interesting. We see many things which we cannot describe, showing the advance of the people in the knowledge of christian truth. Many persons around us exhibit an aversion to idolatry, and a regard for Christianity, who yet do not give sufficient evidence that they have experienced the pardon of sin and the power of renewing grace. These things we can only describe to you in a general way. But they serve to encourage us to hope that we shall not long continue to labor weeping, but that the day of reaping in joy may soon come. Our waiting eyes are unto Him from whom cometh our help.

We have recently commenced the publication of a Maharatta newspaper, to be issued monthly. The object of it is to give information in regard to matters of science, on which the Hindoo shasters are so often at fault, and especially to communicate various particulars regarding religion and the benevolent efforts of Christians for the conversion of the world, and also other general information, calculated to rouse up the Hindoo mind to thought and activity, and dispose them to inquire after truth. This is the first effort of the kind ever made in Maharatta, and it being the first Maharatta newspaper published out of Bombay, we hope that some will be induced to patronize it who would not think of taking one from Bombay. Many friends among the English take a warm interest in the undertaking.

REPORT FROM MR. ABBOTT.

Character of the Pupils in the Seminary —Death of a Pupil.

THE mission seminary is under the immediate instruction and government of Mr. Abbott. In addition to this he has the oversight of a number of free schools. Of the seminary he writes—

The progress of the boys is respectable. But the greatest difficulty is felt in making them independent scholars. They will readily commit to memory, and they find no difficulty in understanding and remembering what is told them. But very few of them have any idea of patiently studying out any difficulties,

which they cannot at once solve. In a difficult sum in algebra, for instance, they will try every possible way to get the correct answer, instead of sitting down to reason upon it, in order to ascertain what mode of operation must bring the correct answer. They do not of themselves find out new truths, but must be told. In short, they have but little idea of independent study.

With regard to the moral improvement of the boys, we have perhaps more encouragement. They who have been longest in school, are almost without exception the most correct in their deportment. A scholar, on entering the school, is generally quarrelsome and disobedient, and requires to be constantly checked for using abusive and obscene language. But the larger boys, and all those who have been a long time in school, very seldom require any correction for misdemeanor. The religious instruction they receive evidently exerts an influence on their conduct.

Every morning the school is opened with prayer. At this time a chapter is read and remarked upon in a familiar manner; this usually occupies about three quarters of an hour. All the more advanced scholars, forming a large class, are studying the historical part of the Old Testament, and recite their daily lessons to Mrs. Abbott. On the Sabbath, between the public exercises, all the scholars are collected into a Sabbath school, where they are divided into classes according to their attainments, and recite their lessons and receive instruction from us and the assistant. They listen to religious instruction with seriousness and attention, but exhibit little feeling. They are free to express their opinions in favor of Christianity, even to its enemies. Many instances of this kind have come to my knowledge.

In the month of February one of my best boys was seized with cholera, and died in a few hours. This was the first death that had occurred in the school since its establishment, and produced a deep impression on the scholars generally. He was one of the most docile and amiable boys I have seen, and for some months before he died, appeared more than usually serious. What I saw, and other circumstances which I learned after his death, have led me to hope that the religious instruction he received was not in vain. A few days after he died, the native teacher remarked that Govinda (this was the boy's name) would have become a Christian, if it had not been for the fear of his parents. He then re-

lated the following circumstance. 'During vacation, a short time before, the boy went with this teacher to see a great gooroo, who had lately come into town, and to whom the people all flocked to pay their devotions. The teacher, often falling down at the gooroo's feet, was surprised to see Govinda stand before the gooroo without making any kind of obeisance. He asked Govinda why he did not worship the gooroo. The boy replied, "Why should I worship him?" "But are you not a Hindoo; then why do you not do as all the rest do?" He replied, "It will not come into my mind to do it."

His father and mother were overwhelmed with grief at his death, and came the next day and told me he had often said to them that the christian religion was a good one; that it was not such a religion as people said it was, and he urged them to embrace it. The poor parents now felt, that because they had not listened to their son, God had taken him from them. They determined to come and hear what Christianity is. They left their home to come and live with me. They had another son in the seminary, and immediately put their oldest daughter into the girls' boarding-school, as Govinda had entreated them to do. From that time to this the father has been persevering in learning the way of salvation. He has now learned to read, and says that the more he learns of Christianity, the more he likes it. He says he thinks he has given his heart to Christ, and is determined to serve him the remainder of his life. I have seen no reason to doubt his sincerity. His wife has not made the same progress, and her friends have used all their influence to persuade her to leave him before he should openly embrace Christianity. As yet they have not been successful. Once or twice she was nearly persuaded to leave him.

Influence on their Parents—Scientific Experiments—Common Schools.

Various opportunities occur of giving religious instruction to a great many people who are in some way connected with these boys. Their mothers and sisters usually bring them their food, to whom Mrs. Abbott reads and converses while the boys are eating their dinner. They have lately become much interested in this exercise, and some of them have manifested a good deal of seriousness. Owing to the marriage connections of the boys, people from distant

villages are often brought around us, and sometimes stop several days. They often from us hear for the first time the story of Christ.

Some efforts have been made to create among the natives here an interest in this school, as well as to interest and instruct the boys. For this purpose a room has been fitted up for exhibiting the solar microscope. This was a source of great amusement and entertainment to those who saw it.

With the help of a glass lamp-shade, bottles, vials, etc. etc., I made an electrical machine, and apparatus for exhibiting the common experiments necessary to illustrate some of the properties of electricity. The atmosphere here in the hot season is so dry, that this little machine was as powerful as a large and more expensive one would be in an American atmosphere. It soon became known that I had made a machine by which I could catch "Kreshna's sister," (lightning) and play with her without danger. Such was the eagerness to see it, that I exhibited two evenings in a week, for more than two months, and had on each occasion, besides the scholars of the school, sixty or seventy individuals to witness the experiments. At these exhibitions I endeavored to explain and illustrate the properties of electricity, and show them the incorrectness of their former notions on this subject. At first they believed it to be all magic. The experiments with the leyden jar, the isolated stool, the setting fire to ether by a spark from the finger, ringing of bells, and dancing of puppets, and the simultaneous shock which all felt when they formed a circle by joining hands, interested them exceedingly. The boys were also delighted to find they could perform all these experiments themselves. These things make them feel that if God had made their shasters, he would not have made so many mistakes on this and many other subjects.

Some attempts have been made to introduce manual labor among the scholars, but as yet, little has been done. They do something at gardening, and since we have obtained a lithographic press a few of the larger boys have learned to print tolerably. If we had a letter-press and a good lithographic press, they would in a very short time be able to do all our light printing by working nights and mornings out of school-hours.

The common schools in the villages have continued under my care. Their present number is three. Two have been discontinued in consequence of the

small number of boys, and the low state of our funds. The village schools are visited once a month, either by myself or the native superintendent. When I visit the schools, I make it one principal object to give religious instruction. The people make no objection to our doing so, but when lecturing the boys on morals they take a lively interest in what is said, and often the good-will of the parents is gained by addressing the boys on the duty of obedience to parents and kindness to each other, and the boys love to be addressed on such subjects. When speaking about idolatry or about the way of salvation, the parents manifest an uneasiness, and show that they would rather such subjects should not be touched on.

The present number of scholars in our village schools is as follows:—in one school forty-four, in the second forty-one, and in the third twenty. People in other villages have been very urgent for schools, but we have been obliged to tell them that we had no funds for more schools.

REPORT FROM MR. FRENCH AT SEROOL.

Common Schools—Girls' School—Boarding School—Religious Instruction.

In February I had the pleasure of reporting eight schools, containing three hundred and fifty-eight scholars. Most of those schools were then doing well, and constituted an inviting field of labor. But about the middle of March, the teachers of three of the best of them gave up their employment, offering various reasons for so doing. One said the people did not want a school, and would not send their children; though at that very time, as I afterwards learned, he had about seventy scholars. Another pretended that his father was at Bombay, and had sent an urgent request for him to go there immediately, and therefore he must give up the school. The third presented a letter, just received from a brother of his in the government service, in a neighboring district, whose health had failed, and there was no one to take his place, who therefore requested his brother to come to his relief without delay. After listening to their excuses, I asked if these were the true reasons why they wished to leave my employment, as I had some intimations that they were led to this course by other motives. After some hesitation, they acknowledged that the principal reason had not been

mentioned. The threats of their gooroots to expel them from caste, made them afraid to continue longer in this employment. The great charge brought against them was that of teaching the rising generation those books which contained principles at variance with their own religion. I do not wonder that the advocates of Hindooism become alarmed in view of the tendency of our schools. Such is the spiritual tyranny exercised by these "blind leaders of the blind." It is proper here to remark, that the excuses offered by these young men, who, by the way, belong to one village and are all kindred, have in every instance proved to be fabrications, and they who offered them have ever since remained without employment. The result of this excitement was that those three schools, numbering one hundred and sixty scholars, were broken up. The people of a neighboring village, where I had a small school, hearing of these things, were deterred through fear from sending their children. Thus, out of my eight schools, only four are left, reducing the number of pupils from three hundred and fifty-eight to one hundred and forty-one, some of the schools that remain having diminished in size.

But you will inquire why I have not procured other teachers, and resumed these schools. I am sorry to say, the want of funds is the only obstacle. You are aware that at our meeting in April we were obliged to resort to the painful work of curtailment. One of the results is seen here. Nearly two hundred youth are thrown beyond the reach of christian instruction. And not only this—the access these schools gave us to the people generally of those villages is closed. The suspension of these schools materially affects my operations, and is an event much to be regretted.

After several fruitless attempts, Mrs. French has at length succeeded in putting a girls' school in operation. It has been in progress one month, and contains nineteen scholars, most of whom are of the Kamathu caste.

Our little boarding school for boys is prosperous. The number of pupils has been limited to ten, though I have just obtained permission to increase it to fifteen. Were the means at command, I should be glad to double this number, as this is one of our most encouraging departments of labor. Dajeeba has the chief instruction of the school at present, though Mrs. French devotes some time to it daily.

Our religious exercises for the benefit of the natives, remain nearly the same as before reported. At our daily devotions about twenty-five are present, including the boarding school. In this exercise I devote about an hour to reading and explaining the Scriptures. My Sabbath congregation averages not far from fifty, who usually give encouraging attention. I hope the day will soon come when I can report more than this. At present I have no other chapel than my school-house, which is far from being a suitable place. Had I a comfortable place for public worship, I doubt not the number of my hearers would be increased. A means of grace so important as the regular public proclamation of the gospel, ought not to be circumscribed for the want of a preaching place. But in our present straitened circumstances, I must make the best of poor accommodations. In order to make up this deficiency to some extent, I have commenced visiting different sections of the town successively, for the purpose of communicating religious truth orally and by means of books, as I can find hearers and readers.

In all my efforts to disseminate the truth, I make a free use of Dajeeba's valuable services.

As the period under consideration has been unfavorable for tours, I have not extended my observations in the neighboring villages, I was anxious to visit some places of pilgrimage, but those occasions occurred in the midst of the hot season, when prudence required me to remain at home.

Of the health of his family, and the prevalence of disease and death around him, Mr. French remarks—

As to my family, I am permitted to speak of goodness and mercy, though we have not been allowed to escape the chastening rod of our Heavenly Father. On Sabbath, May 8th, we were called to part with our only child, aged fifteen months. She was removed by cholera as with a stroke. The tender blossom was almost literally cut down and withered in an hour. But there is consolation in the hope that the opening bud was withered but for a moment, to burst into immortal bloom. Mrs. French and myself have generally been favored with good health. I had a bilious attack about the middle of May, which brought me rather low, though I am happy to say I never enjoyed better health in India than for the month past. This has been

a trying season, and the cholera has prevailed fearfully throughout the country. In some instances whole villages have been depopulated in a few days. I never before so fully realized the uncertainty of life, and the importance of working while the day lasts.

Nestorians.

LETTER FROM DOCT. GRANT AND MR. HINSDALE.

Meeting with Koordish Chiefs—Permission to enter the Mountains.

DOCT. GRANT'S letter was written from Ooroomiah, on the 7th of July last. Owing to the unsettled and warlike state of things on the west of the Koordish mountains, which prevented safe approach to the mountain Nestorians from that direction, he proceeded from Mosul to Ooroomiah, to ascertain whether access could be had from the east.

I reached this place on the 15th of June, via Ravendoose, ten days from Mosul. On the day after my arrival the brethren of this station resolved, in compliance with my request, to send one of their number with me to the mountain Nestorians, if it should be found practicable to enter from this side. Preparations were accordingly made for the journey; and I then proceeded, in company with Mr. Stocking and two of our native assistants, to Saimas, which was deemed the safest point of entrance to the mountains. The governor, Yahya Khan, gave us a very kind and hospitable reception at his castle, in the borders of the Koordish mountains, whither he had retired from the heat and bustle of the city. But he could give us little encouragement to proceed, until he should see the chief of the Hakary Koords, whom he expected in a few days; while the information we could obtain from other sources, was by no means encouraging. In fact, we were almost ready to abandon the attempt of proceeding at this time, when at length my old friends, the Hakary chiefs, arrived, and at once dissipated our doubts. The reception they gave me, as their old friend and physician, was at once flattering and gratifying. The head chief, Nooroolah Khan, in the presence of the Persian governor, gave the most unequivocal assurances of his countenance and protection, and an express sanction to my introducing associates, building houses,

and establishing schools; while the second chief, Suleiman Beg, with whom I spent ten days at the castle of Julamerk, and who is a warm friend of Mar Shimon, said he would himself accompany us to the patriarch.

It so happened that I saw neither of these chiefs on my last visit to their country; but they remembered my former visits with apparent interest, and inquired particularly after my little son, who was such a favorite with them on my second visit. Our character and objects had become so well known to them, that they appeared not to entertain a shade of suspicion; and, so far as we could judge from all circumstances, they appeared to be most cordial in their invitation for us to accompany them on their return to their mountains, when they said they would afford all needful facilities for the prosecution of our objects among the Nestorians. To all this Yahya Khan, the Persian governor, himself a Koord by birth, but sustaining a high character, and connected with the royal family, yielded his entire assent, and assured us that we might proceed in entire safety with nothing to fear. Our several interviews were as encouraging as they seemed to be providential; and the more importance may be attached to them, considering the altered relations of these Koords, who had renounced their short-lived, nominal allegiance to Turkey, and had formed, or were now forming, an alliance with Persia. This is one of the first steps, on the part of Persia, in preparation for a war with Turkey; which, it is confidently believed by the people here, is about to commence. Orders have been sent for the return of all Persian subjects now in the Ottoman empire, and other preparations for war are in progress. An army from these new Koordish allies is to be sent at once to sustain the pasha of Amadiéh in his revolt, and to drive back the Turkish army which is besieging that fortress. The Koords and Nestorians, thus having a common enemy to fight, will more easily settle their own quarrels. The prospect now is that, for a considerable time, the mountain Nestorians may be more accessible from this side than the other; and the brethren of this mission have accordingly advised that one of the two missionaries designated to the mountain Nestorians should come at once to Ooroomiah, with the view of entering from this side. The other should join Mr. Hinsdale at Mosul without unnecessary delay. When I shall be able to return to Mosul I know not. The mountains

claim my time and strength. But Mosul must not be abandoned. A good work is begun among the Syrians there, and the time may be near when that will again be the safest point of access to the mountains. Such changes may be expected, and should be provided for. Here our labors were never more prosperous; and it is not the least encouraging feature in our work, that we are training up all the future clergy for this portion of the church. We must do the same in the mountains, and when this new band enter upon their work, a new era in the Nestorian church will have arrived.

I rejoice to learn that a reinforcement to our field may be soon expected. In the prosperity of your affairs, and the growing interest in the missionary work, I rejoice—my faith is sustained—my heart encouraged. May the Holy Spirit's advent speedily crown all our labors with success.

Efforts of the Papists in Mosul and the Vicinity.

Mr. Hinsdale, writing from Mosul, 13th July, makes the following statements.

The papists appear to be concentrating their forces upon this region. The French consul, who has recently arrived, is a bigoted papist, and acknowledges that the great object of his coming to Mosul is to protect the papists and the cause of the Romish church. He does not hesitate to say that he believes it impossible for one to be saved out of that church. The general circulation and reading of the Scriptures he condemns as mischievous in its tendency, calculated to mislead the ignorant and cause dissensions and schisms in the church. A French teacher has recently arrived here from Persia, to superintend the papal schools in this place. He says that the methodist (protestant) missionaries at Ooroomiah are doing much mischief, deceiving the people, etc. etc. He doubtless feels somewhat chagrined that the people have become so well acquainted with the Bible, that he cannot persuade them that the pope acts as God on earth, and that he has delegated to them the power of forgiving sins. Two thousand francs have recently been sent here from a papal society at Lyons, for distribution among Independent Nestorians, and three thousand more for the villages around Mosul. It should be remembered that this is not for the support of missionaries,

but to be distributed as bribes among the people. Those who are unacquainted with the almost resistless power which money has over all classes of men in this country, can form but a very inadequate idea of the strength of this temptation. Though we would not stoop so low as to use this kind of weapons, yet, as faithful soldiers of King Emmanuel, we are bound to take the alarm, and exert ourselves to throw up the bulwarks of truth, by which to ward off the fiery darts of the adversary, and shield these unsuspecting victims, upon whom he is ready to pounce, as the lion upon his prey. Not a day should be lost.

Western Africa.

LETTERS FROM MESSRS. WILSON AND GRISWOLD.

A New Station Selected.

AT page 381 of the Herald for September it was stated that Messrs. Wilson and Griswold were about to proceed from Cape Palmas to Cape Lahu and the Gaboon river, to ascertain the suitability of those places for missionary stations. They embarked on the 17th of May and arrived at Gaboon on the 22d of June. From that place Mr. Wilson writes on the 25th.

On our way to this place we touched at Cape Lahu, Dix Cove, Elmena, and Cape Coast. At the first mentioned place we had frequent interviews with the principal men, and found them well disposed to the reception of missionaries; but we were unable to effect a landing, in consequence of a very heavy surf.

We have met with a cordial reception from the natives of Gaboon; and, so far as we can judge from a few days' observations, the country affords decided advantages for the prosecution of our work. The river itself is a noble one, being about fourteen miles wide, and navigable for vessels about thirty. It is free, so far as we have ascended it, from mangrove growth, marshes, and other causes of disease, which abound in most African rivers, and especially in connection with those of the Bight of Benin. It is a place of considerable trade in ivory, bees-wax, bar-wood, and ebony, and is frequented by a large number of vessels from Bristol, Liverpool, London, and by a few from America. The slave-trade is carried on to some extent on the opposite side of the river (the south side,)

from where we are about to locate. We cannot foresee that this will interfere with our operations, and it is probable that it will not be of very long continuance, since it has become so precarious a business. It is more than probable that the next man-of-war which visits the river will break it up, since this mode of procedure has become the order of the day.

The country in the immediate vicinity of the river is not so densely populated as that about Cape Palmas or Cape Lahu. The people, however, are a good deal more advanced in civilization than any natives I have before seen or expected to see on the western coast of Africa. I might adduce many proofs in substantiation of this opinion, but it is not the design of this communication to enter into particulars. No obstacles will be thrown in our way by the maritime tribes, in penetrating as far into the interior as we choose. They are too familiar with the habits of white men, to be influenced by those petty jealousies which are to be found in almost all other parts of the country.

The place we have selected for the commencement of our operations is on the north side of the river, about eight miles from its mouth, and is in the immediate vicinity of what is known as King Glass' Town. The site of our house will be on a rising ground about a half mile from the water's edge. I am to remain here to prepare a house, while Mr. Griswold goes back to Cape Palmas for the other individuals of the mission who are to join us here. For the time being, I am furnished with a very commodious house, and hope to have a still better one prepared before the arrival of our friends from Cape Palmas.

Captain Lawlin brought us to this place without any charge for passage, and while here rendered us very important personal services in talking palavers, etc. We feel very grateful for his kindness.

It is our intention to commence our educational efforts here in the way of day schools. In the course of a year or two we shall doubtless find it expedient to lay the foundation of a seminary.

Mr. Griswold, having returned to Cape Palmas, as mentioned above, writes on the 18th of July.

Reasons for Selecting the Gaboon.

Leaving my notes for another opportunity, I shall now attempt to present

only some of the principal considerations that have influenced us in commencing missionary operations at the Gaboon.

1. At the Gaboon we are not on the ground of other missionary societies.

The mouth of the Gaboon river is about twenty miles north latitude and 9° 18' east longitude from Greenwich. There are now two missionaries of the (English) Baptist Missionary Society on the island of Fernando Po, distant about two hundred miles. On the leeward coast no messenger of truth is to be found this side of South Africa; not less than 1,200 or 1,500 miles from the Gaboon. On the windward coast, proceeding north and west, the missionaries nearest are at Acra on the Gold coast, under the patronage of the (English) Wesleyan Society, and these are distant from us not less than six hundred miles.

There is then here a coast of vast extent, upon which there is not one radiating point of light and love. Within these limits there are many populous towns, to which we believe we can gain access so soon as we shall desire it; and rivers too that open the way to the people of the interior.

2. The Gaboon people desire instruction.

Within the past year a request has been forwarded by them to the Wesleyan missionaries at Cape Coast, for a missionary teacher. On our arrival a decided feeling of satisfaction was expressed, and they declared themselves willing to erect a school-house, and to give whatever land we chose for building, garden, etc. Two of the head men, one probably of more influence than any other in the two towns immediately in the vicinity of which the mission-house is to be located, remarked that, unless some one had arrived ere long to teach them, they had resolved to leave the Gaboon and all their property, if need be, to go where they could avail themselves of the means of instruction. Old and young express a determination to learn, though as fully aware as we could possibly make them, of the patience and perseverance requisite to secure the end in view.

3. Progress of the people towards civilization.

Wherever a person goes there, he is impressed with the superiority of the Gaboon natives over others upon the coast of Africa, especially where no schools have existed, and there have been no residents from America or England. If you go to the water side, you see it in their canoes, or rather boats, for

boats they are. As you enter their towns, you see it in their dwellings, many of them being neat, comfortable, inviting, and regularly ranged in streets. If you notice the people in social life, you see females treated with respect and esteem; and it is certain, that, during the few days I tarried at the Gaboon, I saw more honor bestowed upon woman, and more affection manifested for her, than I have ever before witnessed among the natives of Africa.

The dress of both sexes is far more comely and decent than I had expected to find from what I had seen elsewhere. There were seen neither men nor women entirely unclothed.

Most of the free people, at least, have advanced far enough to be sensible of the meanness of begging every article that gratifies and pleases them, and of soliciting a "dash" from every white man they meet, merely because he is white. This is progress far beyond the kings and queens, even, among whom we have been residing and laboring. We made no presents, and none seem to have been expected. They appeared to comprehend the object for which we came, and to regard themselves as the obliged ones, in case we resided among them and taught them and their children.

Far more independence is to be found here than among the natives on some other parts of the coast. What a man earns is his own. He is not under the necessity of distributing his little gains among the multitude; and, if his property amounts in value to some hundreds or thousands of dollars, his townsmen make no "palaver" for him, and in a single day or night leave him as destitute as the laziest villain in the whole tribe. The people, therefore, individually, feel and act far more independently, and, I may add, far more energetically, than they possible could do under other circumstances.

4. The people are heathen.

We have no reason to believe that any here have a saving knowledge of the truth as it is in Christ; and but few, very few indeed, have ever heard of the great truths of Christianity. On the first Sabbath after our arrival it is probable that very many heard the name of Jesus Christ for the first time. Whatever may have been their progress in other respects—in amassing wealth, and in surrounding themselves with the comforts of life, in religion they are destitute. They know that they must die; but what is to become of them after that event?

To this question their only reply is, "We know not."

Polygamy prevails among them. The number of a man's wives is limited only by his means for procuring and supporting them—of supporting them, I say, for the women here do not seem subjected to the labors and degradation of beasts of burden, as they are upon the windward coast. Yet here, as elsewhere in Africa, a large number of wives gives a man consequence and influence among his people.

In respect to their religion, so far as any exists, it is heathenism. You see a "greegree" house at the entrance of Loko's town, and that is all. No class, neither old nor young, neither males nor females, smear their bodies and load their limbs with charms, to preserve themselves from sickness, defend themselves from danger, and deliver themselves from the evil spirit. That nothing of this kind prevails in any one of the towns occupied by the Gaboon people, it would be rash for me to affirm, since I have not seen them all; but so far as I did see, the people seemed in a state that might be called waiting for the light and truth of religion.

5. The Gaboon will probably afford access to the interior tribes.

The river Gaboon, at its mouth, is fourteen miles in width, and is navigable for the largest vessels twenty-five or thirty miles. How far boats can ascend I know not. This distance has, however, been stated as not less than one hundred miles. On the river, at the distance of about thirty miles from the sea, are two towns of the Gaboon people, who carry on an extensive trade in ivory with the bushmen, as they are termed, who come in companies a long way from the interior.

May it not be that, through this channel, we are to reach the millions of that part of southern central Africa which has never yet been visited by the christian missionary, and probably never yet penetrated by the white man. It may be that our hopes will prove groundless, but now we cannot but hope. A matter of encouragement we find in this, that the people among whom we are located, seem to feel no jealousy of our doing good to the natives of other tribes around them. Openly we declared it our purpose to teach others as well as ourselves, and, so far as we had power, to elevate all from their ignorance and irreligion. Of this they expressed decided approbation.

6. A good landing.

This may be thought a matter of small consequence to those who step even from ship to shore with the utmost safety; but to us here in Africa, who may have been emptied out on these bars among the sharks, or rode over them with the breakers pouring into the boat, a good landing is a consideration of no small importance.

At the place where we have commenced operations, and which will undoubtedly be our head-quarters, the landing is excellent. At some times in the day, the river presents a surface almost unruffled, and at no time is there the least difficulty in going ashore with a boat.

7. Health.

Upon this subject we know nothing except what we have learned from others. Captain Lawlin tells us that he has lain in the river with his vessel for weeks and had no illness on board. The testimony of others, so far as I know, is not at variance with this. There are to be seen no indications peculiarly favorable or unfavorable to health and life. The country bears the true African impress; the soil is sandy, the land level, woody, and rather low.

I will state one fact that deserves to be regarded as favorable rather than the contrary, viz. that experiments made upon the water taken from different parts of the western coast of Africa, prove that it contains sulphuretted hydrogen gas, and this, it is supposed, is an efficient procuring cause of sickness. The water taken from the banks of the Gaboon was asserted to be purer in this respect than any other; and surely I can say that water so cool and good I have not found before since I left America.

Long time since, the Portuguese had a slave-factory on the very spot we have selected for the mission-house; and though a number of men were on shore for a considerable time, all remained in perfect health, or escaped with but trifling illness. However, I do not suppose that any place can be found here where missionaries from the United States can reside free from sickness; and no one must come to Africa who will shrink from suffering, or who is afraid of death.

In conclusion, I ought to subjoin a word relative to the probable number of the Gaboon people. According to the best information I could gain from the most intelligent men I met, this people originally came a long way down the river, drove back the former occupants of the soil and seized upon their lands.

They (the Gaboon people) now reside in some ten or twelve towns on the banks of the river, the whole population being probably less than 12,000 souls. The Cape Lopez people, however, speak a dialect differing but very little from the Gaboon.

We sailed from Cape Palmas May 17th, on board the brig Grecian, captain Lawlin.

We could not get ashore at Cape Lahu, without endangering our health and lives. God seemed thus to decide a matter that had given us no little anxiety—we must go further. We tarried at the Gaboon about one week; arrived at Cape Palmas July 9th, having ten days passage back.

RECENT INTELLIGENCE.

SYRIA.—Rev. Charles S. Sherman and wife, from the station at Jerusalem, arrived at New York, 28th October. Protracted ill health, from which there seemed to be no prospect of his recovering, if he remained in that country, was the cause of his returning to the United States.

MAHRATTAS.—Subsequently to the return of Mr. and Mrs. Munger to the United States, the station at Jalna, where they formerly labored, was left under the care of Francis, a native assistant. On a late visit to that place Mr. Burgess mentions that he found the affairs of the mission in as good a state as could be expected. Francis had done well. Still it was thought best, considering the weakened state of the mission and other circumstances, to discontinue that station for the present, and employ Francis in Ahmednuggur and the vicinity. The missionaries express the hope that they may soon be so reinforced as to be able to resume the station at Jalna.

MADRAS.—August 16th Mr. Winslow writes that two women were admitted to the mission church in July. They appeared well. Their husbands had been received before. Three men were candidates, and were expected to join the church the next opportunity.

MADURA.—Mr. Tracy mentions in his journal, that two of the school boys, who appeared to have correct views of the way of salvation, and of their own character and desert as sinners, had applied for admission to the mission church at Terumungalum, and had been received.

Ceylon.—Mr. Minor, superintendent of the mission-press at Manepy, writes that the printing executed during the six months ending June 30th, amounted to 129,372 copies of works, embracing 5,622,600 pages, of which 3,052,000 were portions of the Scriptures, and 3,747,000 pages were executed at the expense of the Jaffna Bible and Tract Societies.

Mr. Minor adds—

The general interests of the mission are proceeding with usual prosperity. Nothing of a marked character has occurred, either to encourage or discourage our efforts. A gradual and steady advancement in the knowledge of divine truth among the people, and of its influence among them is perceptible. The power of God's Spirit is needed to break down the barriers to the speedy and universal triumph of Christianity among them. For this we wait and pray.

SANDWICH ISLANDS.—On the 2d of November Mr. and Mrs. Castle embarked at Boston, on board the barque Behring, captain Snow, for Honolulu. Mr. Castle had previously spent about five years at the Islands, from which he arrived in the United States on the 20th of April last.

STATE OF THE TREASURY OF THE BOARD.

The first quarter of the current financial year terminated on the 31st of October. During those three months the contributions to the treasury have amounted to \$46,787 85. During the corresponding three months of last year the receipts were \$65,171 04; and the average receipts during the corresponding three months of each of the last five years, has been \$51,032. The receipts for the first quarter of the current year are, therefore, less than those of the corresponding quarter of last year by \$18,383 19; and less than the average for that quarter for the last five years by \$4,244 15. During this quarter the disbursements have exceeded the receipts by \$17,300 20.

Donations,

RECEIVED IN OCTOBER.

<i>Board of Foreign Missions in Ref. Dutch chh.</i>	
W. R. Thompson, New York, Tr.	108 00
<i>Barnstable co. Ms. Aux. So. W. Crocker, Tr.</i>	
Eastham, Fem. miss. so. for Siam,	7 75
North Falmouth,	10 00
West Barnstable,	20 00
	37 75
Ded. expenses of aux. so.	5 00—32 75
<i>Berkshire co. Ms. Aux. So. Rev. T. S. Clark, Tr.</i>	
Canaan Four Corners, Cong. chh.	45 00

<i>Boston and vic. Ms. S. A. Danforth, Agent,</i>	
(Of which fr. fem. benev. so. of Salem st. chh. for Joseph H. Towne, Ceylon, 20; fr. Pine st. sab. sch. for a sch. house in Ojibwa na. 9;)	134 66
<i>Brookfield Assn. Ms. A. New-</i>	
ell, Tr.	2,021 00
Dudley, Mon. con. 34,01; gent.	
11,20; la. 24,57;	69 78-2,090 78
<i>Caledonia co. Vt. Confer. of Chhs.</i>	
E. Fairbanks, Tr.	
St. Johnsbury, 9d cong. so. mon. con.	62 95
<i>Chittenden co. Vt. Aux. So. W. I. Seymour, Tr.</i>	
Burlington, Presb. chh. mon.	
con. 39,50; L. King, 5;	44 50
Essex, Presb. chh. mon. con.	
8,50; la. 9;	17 50
Grand Isle, Chh. and so.	14 50
Jericho, 1st chh. fem. cent so.	5 50—22 00
<i>Cumberland co. Me. Aux. So. D. Evans, Tr.</i>	
Brunswick, Sab. sch. for chil.	
in Ceylon,	11 00
Buckfield, Mrs. P. N.	3 00
New Gloucester, Juv. miss. so.	
5; bal. of coll. 4,75;	9 75
Portland, Union mon. con. of	
2d, 3d and High st. chhs.	40 00—63 75
<i>Essex co. North, Ms. Aux. So. J. Caldwell, Tr.</i>	
East Bradford, Coll. 9; fem.	
char. so. 5;	14 00
West Boxford, Fem. char. so.	
8,50; do. for Ojibwa miss. 3,50;	19 00—26 00
<i>Essex co. South, Ms. Aux. So. C. M. Rich-</i>	
ardson, Tr.	
Lynn, Mr. Cook's so.	20 00
Salem, Mon. con. in Tab. chh.	
14,33; do. in Crombie-st. chh.	
10,20; do. in Howard-st. chh.	
10,91;	35 44—55 44
<i>Fairfield co. West. Ct. Aux. So.</i>	
C. Marvin, Tr.	12 00
Bridgeport, Coll. to const. HEN-	
VEY BIGBY an Hon. Mem.	125 00
Darien, Gent. and la. 31; mon.	
con 60;	91 00
<i>Fairfield, Coll. 98,50; s. sch. for</i>	
<i>Minot Sherman, Ceylon, 20;</i>	
<i>coll. for G. A. Mills, do. 20;</i>	
<i>mon. con. 18,41; N. so. gent.</i>	
<i>and la. 26,10; mon. con. 12;</i>	195 10
<i>Greenfield, Gent. and la.</i>	50 25
<i>Greensfarms, do.</i>	56 74
<i>Greenwich, do. 17,11; W. so.</i>	
<i>coll. 246,50; mon. con. 34,50;</i>	
<i>la. 52; la. hea. sch. 30; N.</i>	
<i>gent. 33,75; la. 81; mon.</i>	
<i>con. 22;</i>	516 86
<i>New Canaan, Gent. 56,70; la.</i>	
<i>64,34; mon. con. 52,83;</i>	173 69
<i>Norfield, Gent. and la. 35,31;</i>	
<i>mon. con. 20,12;</i>	55 43
<i>Norwalk, 1st so. gent. 62,09; la.</i>	
<i>73,30; mon. con. 69;</i>	244 39
<i>Ridgebury, Coll.</i>	22 00
<i>Ridgefield, Coll. 84,45; mon.</i>	
<i>con. to const. Rev. ABEL B.</i>	
<i>BURKE an Hon. Mem. 61,65;</i>	146 10
<i>Stamford, Gent. and la. to const.</i>	
<i>Rev. FREDERICK H. AYRES</i>	
<i>an Hon. Mem. 175; N. so.</i>	
<i>gent. and la. 33,58;</i>	208 58
<i>Stanwick, Gent. 23,45; la. 16,92;</i>	
<i>mon. con. 16;</i>	56 37
<i>Westport, Cong. chh. and so.</i>	
<i>mon. con. and coll.</i>	106 00
<i>Wilton, Gent. and la. 71,87;</i>	
<i>mon. con. 21,48;</i>	93 35-2,153 06
<i>Franklin co. Vt. Aux. So. C. F. Safford, Tr.</i>	200 00
Cambridge, F. Montague,	2 50
East Sheldon, Cong. chh. and so.	5 50
Fairfax, do.	20 55
Fairfield, do.	16 56
Georgia, do.	13 50
Sheldon, W. M. 6; Rev. P. K. 1;	7 00
	65 61
Ded. dis.	41
Ack. in Sept.	65 20

Franklin co. Ms. Aux. So. L. Stone, Tr.	
Hawley, 1st par. for printing in Dakota language,	14 25
Geneva and vic. N. Y. C. A. Cook, Agent.	
Baldwinsville, chh.	9 00
Bath, Presb. chh.	3 00
Big Flats, Presb. chh. mon. con.	20 00
Cincinnatus, Presb. chh.	9 95
Fairport, do.	10 00
Fayetteville, do.	69 67
Geneva, H. U. Seelye, 500; presb. chh. 61.83; C. A. Cook, 50; Mrs. L. Cook, for James Pitney Cook, Ceylon, 12; E. Dwight, 20; J. Sutherland, 10;	653 83
Hammondsport, Presb. chh.	34 00
Havana Village,	17 00
Hector, Presb. chh.	30 07
Jordan, do.	13 78
Newark, do.	10 35
Newark Valley, I. Waldo,	5 00
Newfield, Presb. chh.	18 22
Prattsburgh, Mon. con. 1; a lady, 8; B. and E. Bridges, 20; Mrs. M. W. 2.50;	31 50
Rushville, Cong. chh. which and prev. dona. const. Mrs. MABEL C. BRACKET an Hon. Mem.	60 00—995 38
Grafton co. N. H. Aux. So. W. Green, Tr.	
Bethlehem,	8 75
Franconia,	9 00
Hanover Plain, Fem. benev. so. for a sch. in Ceylon,	30 00
Haverhill, 1st cong. chh. a. sch. for Joseph Gibbs and Abel K. Merrill, Ceylon, 16; Miss G. I. Miss M. J. 25c.	17 25
Lebanon, Mon. con.	50 00
Lyme, J. Franklin, by A. K. P. and D. C. C.	50 00
Orfordville, Miss D. P.	2 00—167 00
Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.	
West Durham, Mon. con.	5 00
Hampden co. Ms. Aux. So. C. Merriam, Tr.	
Agawam, Coll.	16 50
Blandford, Gent.	44 53
Cabotville, 4; mon. con. 20; a friend, 7;	31 00
Chester, Mon. con. 46.59; coll. 13.76;	60 35
Chicopee, Gent. and la. to const. Rev. ELI B. CLARK an Hon. Mem. 50; mon. con. 6.73;	56 72
East Granville, Mon. con.	4 50
East Long Meadow, Coll. 62.53; mon. con. 12.79; Rev. E. Tupper, 25;	100 25
Feeding Hills, Mon. con.	39 07
Ireland, Coll.	36 60
Long Meadow, G. Burt, 50; Miss Eunice Robinson, dec'd, 75; gent. 2;	127 00
Ludlow, Mon. con. 37.59; gent. 27.49; la. 23.98; Mrs. O. Munsell, 11.30;	100 29
Monson, Gent. 54.33; la. 50; mon. con. 29.22;	133 55
North Wilbraham, Mon. con. 58.71; coll. 52.92; a dying friend, 1;	112 63
South Wilbraham, Coll. to const. Rev. J. H. HAZEN an Hon. Mem.	50 00
Springfield, 1st par. coll. 130.80; mon. con. 18.11; 4th so. coll. 51.70; mon. con. 10.29; S. chh. 12.57;	233 47
Westfield, A friend,	20 00
West Springfield, Coll. 100; mon. con. 53; widow's mite, 20; R. A. I;	174 00
	1,321 46
Ded. bad notes,	4 00 1,317 46

Hampshire co. Ms. Aux. So. J. D. Whitney, Tr.	
Amherst, W. par. gent. 103.68; la. 101.53; N. par. coll. 40;	245 20
Cummington, 1st par.	4 55
Goshen, Coll.	22 87
Hatfield, A pensioner, 10; la. 50.25;	60 25
Northampton, 1st par. mon. con. 87.14; Edwards chh. do. 22.88; Miss P. P. 10;	119 93
Norwich, Contrib.	12 41
Southampton, Mon. con.	35 00—490 20
Hartford co. Ct. Aux. So. H. A. Perkins, Tr.	
Avon East, Gent. 29; la. 30;	59 00
Bloomfield, Mon. con.	15 25
Bristol, Gent. 137.38; la. 104.94;	241 42
Canton, Gent.	58 26
East Windsor, Wapping so. la. 20.41; East Windsor Hill, Theolog. sem. 28.5;	48 46
Farmington, Gent. (of which fr. MARTIN COWLES, which const. him an Hon. Mem. 104); 163.90; H. T. 1;	164 90
Hartford, Centre so. gent. 315.50; la. 398.43; mon. con. 7.55; Miss T. 1.50; N. so. gent. 632.93; mon. con. 15.22;	1,371 13
Unionville,	20 27
West Hartland, La.	9 37 1,968 66
Hartford co. South, Ct. Aux. So. H. S. Ward, Tr.	
Glastenbury, Eastbury, Mon. con. 3.66; la. 14.24;	17 90
Middletown, 1st so. 251.80; Upper M. gent. 47.05; mon. con. 23.15; la. 58.45; sab. sch. 7.45; (of which to const. Mrs. ELIZABETH P. CROCKER an Hon. Mem. 100);	387 90
New Britain, Mon. con.	17 56
Wethersfield, Newington so. la. (of which for Joshua Beiden and Joel Brace, Ceylon, 40); 66.64; Miss A. Camp, 10;	76 64—500 00
Hillsboro' co. N. H. Aux. So. J. A. Wheat, Tr.	
Greenfield, Cong. chh. and so.	19 00
Manchester, 1st cong. chh. and so. mon. con.	53 70
	79 70
Ded. discount,	1 00—71 70
Kennebec co., Me. Confer. of chhs.	
B. Nason, Tr.	
Augusta, H. Sewall,	22 00
Hallowell, Mrs. S. E. Bond, to const. Rev. JOSEPH C. LOVEJOY an Hon. Mem. 50; rec'd in part for notes, see M. Her. for Jan. 50;	100 00—132 00
Lincoln co. Me. Aux. So. Rev. J. C. Goss, Tr.	
Bristol, Cong. chh. and so. 13; mon. con. 15;	28 00
Litchfield co. Ct. Aux. So. C. L. Webb, Tr.	
Bethlem, Coll. 80; for Elizabeth Hilkous, Ceylon, 20;	100 00
Cornwall South, Coll. 56.81; mon. con. 5.34;	62 15
Goshen, Coll. 123.99; mon. con. 17.71;	141 70
Harwinton, Coll.	79 50
Litchfield, 1st so. 255.14; mon. con. 20.77. South Farms so. coll. 107.43; mon. con. 22.25; fem. benev. so. 10;	415 59
New Preston, Coll.	147 43
Norfolk, do.	155 49
Northfield, Coll. 44.50; mon. con. 12.10; la. cent so. 12.50;	69 10
Plymouth, 1st so. coll. 144.83; mon. con. 37.17; sab. sch. for youth in India, which const. EDWARD LANGDON an Hon. Mem.; Hollow so. mon. con. 46.73; coll. 46.75;	225 48
Salisbury, Coll.	83 00
Sharon, D. Gould, for David R. Gould, Ceylon,	25 00

Southbury Coll.	126 00
Torrington, Coll. 118.63; mon. con 3.71; to const. ESSEX	
Rood an Hon. Mem.	122 34
Torrington, Coll.	15 50
Warren, do.	65 62
Washington, do.	110 37
Watertown, do. 130.05; mon. con. 54; s. sch. 9.45;	192 50
Winchester, Coll. 14; Winsted so. 3.65;	17 65
Wolcottville, Coll.	45 66
Woodbury South, So. coll. 86.29; fem. benev. so. 13.24; mon. con 8.22;	107 75
Contrib. at ann. meeting,	55 52
	2,434 35
Ded. unavailable notes,	259 35 2,175 00
<i>Michigan aux. so. E. Bingham, Tr.</i>	
Clinton, Presb. chh.	1 00
Detroit, Mon. con.	13 91
Flint, Rev. Mr. Beach,	1 00
Goshen. Ia. Presb. chh.	10 10
Jonesville, do.	18 00
Livonia, Rev. R. Armstrong,	3 00
Lodi, Presb. chh.	8 00
Salina, do.	17 63
Tecumseh, do.	6 50
Troy, N. Y. Youngla.	7 00
White Pigeon, Presb. chh.	13 68
Ypsilanti, Presb. chh. which and prev. dona. const. Rev. I. M. WEAD and Mrs. CAROLINE N. WEAD, Hon. Mem. 81.22; G. N. Skinner, 10;	91 22
	190 94
Ded. dis. on unc. money,	3 40—187 54
<i>Monroe co. and vic. N. Y. Aux. So. E. Ely, Tr.</i>	
Byron, Cong. chh.	40 00
Danville Village, Presb. chh.	28 00
Fowlerville, Cong. chh.	15 00
Livonia Fem. mite so.	8 40
North Bergen, Presb. chh.	14 33
Nunda, Presb. chh. to const. Rev. LEMUEL LEONARD of Portageville an Hon. Mem.	68 25
Pembroke, Presb. chh.	5 25
Rochester, 1st presb. chh. 149.09, Washington-st. do. 10; Brick presb. chh. 71.50; s. sch. of do. for John H. Thompson and William Wisner. Ceylon, 39;	260 59
Sweden, Presb. chh.	21 00
Webster, do.	23 50
Wheatland, J. McNaughton,	5 00
	489 32
Ded. loss on remit.	2 32—487 00
<i>New Haven City, Ct. Aux. So.</i>	
A. H. Maltby, Agent.	
New Haven, Mon. con. in united so. 48; do. in 3d chh. 6.54; do. in Yale coll. 28.43; Rev. Dr. Goodrich, which and prev. dona. const. Mrs. JULIA W. GOODRICH and WILLIAM H. GOODRICH Hon. Mem. 150;	232 97
<i>New Haven co. East, Ct. Aux. So. S. Frisbie, Tr.</i>	
Bransford, Mon. con.	8 15
<i>New London and vic. Ct. Aux. So. C. Chew, Tr.</i>	
Stonington, 1st cong. chh. mon. con.	10 00
<i>New York City and Brooklyn, Aux. So.</i>	
J. W. Tracy, Tr.	389 70
<i>Norfolk co. Ms. Aux. So. Rev. Dr. Burgess, Tr.</i>	
Brookline, Japan miss. sew. so.	26 73
Dedham, A friend.	1 00
Roxbury, Eliot chh. and so. mon. con.	21 18—48 91
<i>Ontario co. N. Y. Aux. So. A. Thomas, Tr.</i>	
Cleveland, La.	7 96
Clinton, Cong. chh.	61 00
Deerfield, C. Preston.	10 00
New Hartford, Mrs. C. Risley,	4 00
Redfield, A. Johnson, a pen.	15 00
Whitesboro', Ia. miss. so.	55 40
Volney, Cong. chh.	2 12—155 08

<i>Orange co. Vt. Aux. So. H. Hale, Tr.</i>	
Brookfield, Cong. chh. and so. 40; gent. 12.91; la. 20;	73 91
Chelsea, Cong. chh. and so.	30 00
Corinth, do.	34 17
Thetford, Gent. 26.52; la. 32.05; mon. con. 60.64; juv. asso. 7.79;	127 00
Tunbridge, Rev. D. H. Williston,	50 00
West Randolph, Mon. con.	25 50
Williamstown, Cong. chh. and so. 20; A. Smith, 10; J. Kilbourne, 10; mon. con. 6.01; which and prev. dona. const. Rev. JOEL DAVIS an Hon. Mem. 46 01—385 59	
<i>Piscataqua, N. H. Confer. of Chhs.</i>	
S. H. Piper, Tr.	
Candia, Cong. chh. and so.	34 90
Chester, Cong. chh. and so. 50; la. sew. so. 21.20;	71 90
Hampstead, J. T. Howard,	10 00
Salem, Mon. con.	8 00
Seabrook, Evan. cong. chh. and so. 18; mon. con. 3;	21 00—145 10
<i>Somerset co. Me. Aux. So. C. Selden, Tr.</i>	
Athens, Mon. con.	10 00
<i>Tolland co. Ct. Aux. So. J. R. Flynt, Tr.</i>	
A friend,	10 00
South Coventry, A. Kingsbury,	2 00—12 00
<i>Valley of the Mississippi, Aux. So.</i>	
G. L. Weed, Tr.	94 00
<i>Western Reserve aux. so. Rev. H. Coe, Agent,</i>	
Av. of paper, 33; Cuyahoga co. Ohio city. 45; Strongsville, 10.51; Erie co. Florence, 12.50; Milan, 12; A. B. Harris, 12; Sandusky city, 37; Huron co. Greenfield, 6.50; J. Childs, 10; Norwalk, 104.55; Mr. Alling's chil. 1, S. L. G. 1; J. Stebbins, 10; Plymouth, 24.17; Wakeman, 1.55; Lorain co. Brownhelm, 2.75; N. Crandall, 10; Huntington, S. Clark, 15; Wellington, 11.50; S. P. 2; Medina co. Brunswick, 50c. Portage co. Aurora, 10; Charlestown, 12.22; Nelson, 3; Randolph, 11.12; Rootstown, 15.25; la. 3.25; Streetsborough, 4; Windham, 2.25; Stark co. Canton, 5; Summit co. Cuyahoga Falls, 3.56; Hudson, 18.50; H. Baldwin, 20; G. Veader, 15; Rev. M. Grosvenor and fam. 12; S. Tracy and fam. 10; W. Res. coll. Rev. C. Pitkin, Pitkin, 25; Rev. H. N. Day, 12.50; Middlebury, 22; J. Neal, 20; R. Kent, 10; Tallmadge, A. C. Wright, 15; Rev. W. Handford, 10; D. Upson 10; Trumbull co. Braceville, 3, ded. dis. 2;	625 18
<i>Windham co. Vt. Aux. So. A. E. Dwinell, Tr.</i>	
Brattleboro' East, Mr. Walker's so. mon. con.	40 00
Fayetteville, Mon. con.	4 04
Grafton, do.	16 00
Hartland, Cong. so.	30 00
Jamaica, Dorcas so.	4 00
Londonderry, Mr. Owen's so. coll. 6.75; mon. con. 2.26;	9 01
Putney, I. Grout.	5 08
Saxton's River, Mon. con.	14 00
Townshend, Gent. 53 55; la. 28.50; s. sch. class, 31c. inf. class. 81c.	83 17
Westminster East, La. 15.87; gent. 7.65;	23 52—228 74
<i>Windsor co. Vt. Aux. So. E. C. Tracy and J. Francis, Trs.</i>	
West Hartford, Cong. chh. and so. 10 00	
Woodstock North, Mon. con.	25 54—35 54
<i>Worcester co. Central, Ms. Aux. So.</i>	
A. D. Foster, Tr.	4,035 81
Total from the above sources,	\$20,029 75
VARIOUS COLLECTIONS AND DONATIONS.	
<i>Albany, N. Y. 9d presb. chh. which and prev. dona. fr. Mrs. ELIZABETH RUSSELL const. her an Hon. Mem. 50; 4th presb. chh. 75;</i>	125 00

<i>Allegan, Mich.</i>	13 00
<i>Bulletts Spa, N. Y., Presb. chh. mon. con.</i>	
98,25; ack. in Nov. as fr. E. W. Lee.	19 00
<i>Beekmantown, N. Y., Z. M. P. Luther,</i>	
<i>Bethlehem, N. Y. Presb. chh. mon. con.</i>	13 32
3,39 I. Clemence, 10;	25 00
<i>Bucksport, Me. Mon. con.</i>	
<i>Cumdesa, N. Y., A friend, to const. Mrs.</i>	100 00
<i>CAROLINE A. P. BARTON an Hon. Mem.</i>	60 00
<i>Carlisle, N. Y. Presb. chh.</i>	11 00
<i>Chazy, N. Y., J. C. Hubbell,</i>	13 94
<i>Chelsea, Ms. Winnisimmet chh. mon. con.</i>	5 00
<i>Chester, N. Y. Presb. chh.</i>	2 62
<i>Chilmark, Ms. Individ. in Mr. Spofford's so.</i>	15 00
<i>Dover, N. J. Juv. miss. so. for a sch. in</i>	25 00
<i>Ceylon,</i>	22 00
<i>East Hampton, N. Y. Presb. chh.</i>	45 00
<i>Elba, N. Y. Rev. G. S. Corwin,</i>	10 00
<i>Ellsworth, O., L. Lord,</i>	4 85
<i>Emerson, N. J., E. McIlvaine,</i>	27 50
<i>Evans, N. Y. 2d cong. chh.</i>	78 42
<i>Fort Tuscon, Ark. Mon. con.</i>	4 84
<i>Gettysburg, Pa. Eng. Luth. chh. mon. con.</i>	7 20
<i>Malden, Ms. Trin. cong. so. mon. con.</i>	15 03
<i>Martinsburg, N. Y. Presb. chh. mon. con.</i>	
<i>Mattawana, N. Y. Presb. chh.</i>	30 00
<i>Mobile, Ala. Mrs. Smelt, for a child at</i>	15 00
<i>Sandw. Isl. 15; young la. bible class, for</i>	17 20
<i>a child in Ceylon, 15;</i>	
<i>Montrose, Pa. Presb. chh. mon. con.</i>	
<i>Natchez, Miss. F. Beaumont,</i>	
<i>Newark Presbytery, N. J., Aux. So. Bloom-</i>	
<i>field, Presb. chh. ann. coll. which and</i>	
<i>prev. dona. const. THOMAS HASTINGS</i>	
<i>and I. S. DODD Hon. Mem. 139,57; mon.</i>	
<i>con. 35.69; Newark, 3d presb. chh. mon.</i>	221 89
<i>con. 45.63;</i>	
<i>New Brunswick, N. J., H. Leet, 31,25;</i>	
<i>ack. in Oct. as fr. Trenton.</i>	38 23
<i>New Vernon, N. J. Presb. chh.</i>	4 05
<i>New Windsor, N. Y. Presb. chh. mon. con.</i>	
<i>Northern Liberties, Pa. Central presb. chh.</i>	50 00
<i>s. sch. miss. so. for sem. at Constantinople,</i>	
<i>Parsippany, N. J. Rev. J. Ford, 10; H.</i>	17 00
<i>Smith, 7;</i>	11 66
<i>Peekskill, N. Y. Payson presb. chh. mon. con.</i>	7 50
<i>Pencader, Del. Chh.</i>	
<i>Philadelphia, Pa. Wes. presb. chh. for ed.</i>	54 62
<i>of two hea. youths, 40; 5th presb. chh.</i>	10 00
<i>fem. s. sch. so. for George W. McClelland,</i>	
<i>Ceylon, 20; Cecil, 5; ded. dis. on</i>	375 16
<i>former remit. 10,38;</i>	8 32
<i>Pompey, N. Y. 1st cong. so.</i>	18 20
<i>Providence, R. I. Richmond-st. chh. coll.</i>	
<i>390,16; mon. con. 55;</i>	
<i>Pultneyville, N. Y. Presb. chh.</i>	
<i>Rensselaerville, N. Y. Fem. miss. so.</i>	
<i>Smithtown, N. Y. Miss H. M. Arthur, av. of</i>	
<i>silver,</i>	1 60
<i>South Bend, Ia. I. L. Jernegan,</i>	10 00
<i>South Carolina, An epis. lady, for Nesto-</i>	
<i>rian miss.</i>	1 00
<i>South Reading, Ms. Gent. asso.</i>	98 00
<i>Suckasunny Plains, N. J. Presb. chh.</i>	
<i>mon. con.</i>	10 00
<i>Ticanderoga, N. Y. Mrs. A. S. 5; Miss A.</i>	
<i>S. 5; juv. benev. so. for Sandw. Isl.</i>	13 00
<i>miss. 3;</i>	117 00
<i>Troy, N. Y. 1st presb. chh.</i>	12 62
<i>Union Corners, N. Y. Presb. chh.</i>	5 00
<i>Utica, N. Y. A friend,</i>	5 25
<i>Wading River, N. Y. Cong. chh.</i>	16 50
<i>Walton, N. Y. Columbia so. fem. benev. so.</i>	3 00
<i>West Newton, Ms. B. Eddy,</i>	1 25
<i>Unknown, A friend,</i>	

\$21,768 78

LEGACIES.

<i>Bethany, N. Y. Josiah Howell, by Maria</i>	
<i>Howell, Ex'r,</i>	80 00
<i>Marlboro', Ms. Miss Lavinia A. Wilson,</i>	
<i>by William Wilson,</i>	50 00
<i>New Hesse, Ct. Elisha Munson, by Caleb</i>	
<i>Mix, Ex'r,</i>	100 00

<i>Philadelphia, Pa. John W. Claxton, (prev.</i>	
<i>rec'd, 18,95;)</i>	148 00
	\$378 00

Amount of donations and legacies acknowledged in the preceding lists, \$29,146 78. Total from August 1st, to October 31st, \$46,787 85.

DONATIONS IN CLOTHING, &c.

<i>Athens, N. Y. Clothing, fr. Mrs. D. King,</i>	
<i>for Mr. Abcel, Canton,</i>	20 80
<i>Boston, Ms. A box, fr. Mason-st. s. sch. for</i>	
<i>Mrs. Coan's sch. Sandw. Isl.</i>	
<i>Bowrah, Ct. A box. fr. la. sew. so. for Mr.</i>	
<i>Cherry, Ceylon,</i>	35 00
<i>Burke, Vt. A box, fr. cong. chh. for Mr.</i>	
<i>Ladd, Broosa.</i>	
<i>Cazenovia, N. Y., A box, fr. la. benev. so.</i>	
<i>of presb. chh. and so.</i>	101 80
<i>Columbus, N. Y., A bundle.</i>	
<i>Conneaut, O., A box, fr. la. sew. so.</i>	71 46
<i>Cummingtown, Ms. A bundle, fr. 1st cong.</i>	
<i>chh. and so.; do. fr. Mrs. H. Porter.</i>	
<i>Dennysville, Me. A barrel, fr. la. sew. so.</i>	
<i>for Mr. Paris, Sandw. Isl.</i>	32 55
<i>East Stockholm, N. Y., A box, for Allegha-</i>	
<i>ny miss.</i>	
<i>Ewing, N. J., A box, fr. la. of 1st chh.</i>	
<i>for Mr. Forbes, Sandw. Isl.</i>	
<i>Fitzwilliam, N. H., A bundle, for Mr.</i>	
<i>Locke, Sandw. Isl.</i>	
<i>Fosterville, N. Y., A box, fr. fem. sew. so.</i>	30 00
<i>Haydenville, Ms. A box, fr. la.</i>	
<i>Liconia, N. Y., A box, fr. fem. mite so.</i>	12 75
<i>Mexico, N. Y. E. par. A box, fr. fem.</i>	
<i>miss. so.</i>	
<i>Middlebury, Vt. Cloth, fr. C. Porter.</i>	
<i>New York City, Three boxes, fr. Mrs.</i>	
<i>Annin, for Mr. Dimon, Sandw. Isl.;</i>	
<i>(via) a box, for Mr. Beadle, Syria;</i>	
<i>do. for Mr. Hall, Sandw. Isl.: two do.</i>	
<i>and a trunk, for Mr. Nevius, Borneo.</i>	
<i>North Guilford and Durham, Ct. A box</i>	
<i>and keg, fr. la. for Mr. Ives, Sandw. Isl.</i>	
<i>North New Salem, Ms. A box, fr. fem.</i>	
<i>benev. so.</i>	11 11
<i>Pittsburgh, Pa. A box, for Mr. Tracy,</i>	
<i>Madura.</i>	
<i>Richland, N. Y., A box, fr. Mr. Robinson's</i>	
<i>chh. for Mr. Ayer, Pokeguma,</i>	63 00
<i>Salisbury, Vt. One pr. slips, fr. Mrs. Burnap.</i>	
<i>South Brookfield, Ms. A barrel, fr. sew. cir.</i>	
<i>for A. B. Smith, Sandw. Isl.</i>	37 55
<i>Springfield, Ms. A box, for Mr. Armstrong,</i>	
<i>Sandw. Isl.</i>	
<i>Vergennes, Vt. Three bedquilts, etc. fr. la.</i>	
<i>of Mr. Leavitt's chh.</i>	
<i>Walpole, Langdon and Alstead, N. H., A box,</i>	
<i>fr. la. for Wes. miss.</i>	70 00
<i>Watertown, N. Y., A box, fr. la. of Mr.</i>	
<i>Brayton's so. for Mr. Ayer, Pokeguma,</i>	175 00
<i>West Durham, N. Y., A box, fr. fem.</i>	
<i>mite so.</i>	
<i>Westfield, Ms. A box, for Mr. Armstrong,</i>	
<i>Sandw. Isl.</i>	
<i>Westfield, N. Y., A box, fr. fem. benev.</i>	
<i>asso.</i>	40 61
<i>Westford, Vt. Clothing, fr. la. benev. so.</i>	30 00
<i>West Harpersfield, N. Y., A box, fr. L.</i>	
<i>Hotchkinn, for Mr. French, Ahmednuggur.</i>	
<i>Whitesboro', N. Y., A bundle, fr. la.</i>	20 00
<i>Wilbore', N. Y. Clothing, fr. presb. chh.</i>	
<i>Unknown, A box, for Mr. Jones, Ooroomiah,</i>	33 00

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, blank-books, quills, slates, etc., for the missions and mission schools.
Shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, flannel cloth, flannel, domestic cotton, etc.

